The Churchman.

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DAILY SERVICE.

"O come, let us worship, and fall down, and kneel before the Lord our Maker." "O worship the Lord in the beauty of holiness; let the whole earth stand in awe of Him.—*Venite.*

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

Trinity Church..........................At 9 A. M., and 3 P. M.
All Saints' Church..........................." 6 "
St. Luke's Church............................" 8 A. M.

Holy Communion administered every Sunday, at 7 A. M., except the 2d Sunday in the month, at usual time; and Evening Service on Friday, at 5 P. M.

St. Clement's Church.........................." 8 A. M.
Calvary Church..................................." 8 " and 6 P. M.
Church of The Annunciation................." 8 " and 4½ "
Church of The Crucifixion...................." 8 "
Church of The Holy Communion.............." 6 " and 6 "

Saints' Days, a second Service, Lecture and Offertory at 9 A. M.

Calendar for September.

24. Fourteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

1. Fifteenth Sunday after Trinity.
8. Sixteenth Sunday after Trinity.
15. Seventeenth Sunday after Trinity.
18. St. Luke the Evangelist.
22. Eighteenth Sunday after Trinity.
28. St. Simon and St. Jude, the Apostles.
29. Nineteenth Sunday after Trinity.

Poetry.

From the Banner of the Cross.

A BISHOP'S DYING HYMN.

BY REV. EDWARD C. JONES.

"The Sacrament was soon administered by the writer. At the proper place, he requested to hear read the 93d Hymn, and as soon as the reading was ended, he sung clearly the second and third verses. During the night he said very little, and for about two hours before he expired, was nearly, if not quite, insensible to what was passing around. He sunk into the arms of Death without a struggle."—*Account of the last illness and death of the Rt. Rev. John Henry Hobart, Bishop of the Diocese of New York, from the pen of the Rev. Dr. Rudd.*

That last exulting strain—how soft and clear,
Its cadence fell upon the ravished ear,
Speaking of Faith, and Love, and rapture high,
Tuning the soul to heavenly symphony.
Though racked with pain, behold the victor still,
And list the blessed lay he sings with sweetest thrill.

Around the couch of anguish and unrest,
Dissolved in grief, his Priestly children prest,
"Sons in the Faith," they wailed their mighty loss,
The loss of thee, tried Champion of the Cross,
Of thee, who, ever foremost in the van,
Had battled for the Church since first thy course began.

Before the mystic elements were given,
Which nerved thy soul so soon to pass to Heaven,
Arose thy Hymn as Nature loosed her strings,
And o'er thy brow stole Death's dread shadowings,
As if to antedate the richer song, [throng.
Which swell, in realms afar, the beauteous, ransomed

Blest triumph this of Faith in darkest hour,
No fear to shake—no doubts to overpower.
A stream of radiance from the fount of love,
Baptized thy Spirit as it rose above.
The lustrous crown had caught that kindling eye,
And Hobart *passed in song, immortal* to the sky.

Communications.

For the Churchman.

The perpetual references of Holy Scripture to the Church of God clearly show that it was not His design to have in that Church, merely a religious development of human society, an operation, of a sacred character, and for sacred purposes, of the general principles and measures of association whereby men are naturally prompted to seek, in joint action, and in the cherishing of mutual sympathies, to strengthen the good properties of their nature, and promote their common and individual welfare. If such had been His design, it would have been left to men, in the exercise of sound discretion, and under the reasonable restrictions which should bind them in the use of their moral agency, to seek the ends of holiness, and of spiritual and eternal welfare, proposed by the Scriptures, through the medium of such a Church, and such rules and modes of worship therein, as themselves may think best, and best adapted to success. This would especially apply to the ministry and ordinances: the simplest idea of a society, necessarily involving that of officers, and the simplest idea of learning, that of instructors, it would at once be conceded that suitable officers and suitable instructors must be had, and duly respected: the very nature of man, too, requiring external badges of social unity, and external means and appliances for calling forth, rightly directing, duly controlling, and profitably exercising, the impulses and affections of the heart; outward acts and exercises, and symbolical signs, would doubtless be very generally concurred in as reasonable and profitable. And if, in connection with the influence of such principles and feelings, there should be a persuasion that the Scripture favors certain particular modes of appointment to the order, and of the discharge of the functions, of the Church's officers and instructors, and some special outward observances as marks of religious profession, and modes of religious homage, it would be granted that these should be esteemed accordingly. In entire consistency, however, with such principles and views, would be a reluctance, and indeed refusal, to hold any part of the externals or forms of religion as of its essence; and the indulgence of a self-sufficient judgment as to how much of religion—saving a mental belief and a verbal profession of what are held to be its necessary doctrines, and a general adoption of its religious and moral principles as the allowed rules of character and conduct—ought to be held as positively binding.

That the outward and visible requirements of religion, however, have not been thus loosely left by Him whose will and appointments are the rule and measure of religious and moral obligation, can hardly be denied by those who, to a fair knowledge of the Bible, unite an humble and cordial desire to be guided by its precious contents in all their religious opinions and actions. That essential requisite of true faith, meek and child-like submission to divine teaching, prepares them to see and own that God has been pleased to make a visible priesthood, and visible ordinances and sacraments, essential parts of true religion—of that Gospel which, under various dispensations, has been His established medium of intercourse between Him and men ever since the fall.* He has not merely sanctioned man's natural tendency to associate for important purposes, and therefore to have officers and rulers of communities thus formed, modes of entrance into them, outward tokens of fellowship with them, and duly accredited instructors in their proper duties; but the whole current of Bible teaching evinces that over and above the ordinary moral influences of faithful rulers and competent instructors, He has appointed priestly ministrations as extraordinary means of special grace promised to flow through their due execution and reception; and that consequently the persons thereunto authorized are not merely functionaries holding office by the appointment or consent of the Church, but men endued with the Holy Ghost for official acts in leading the devotions of man to God, declaring the will of God to man, and conveying to man the blessings of God's covenant in Christ; and therefore men, the right performance and successful issue of whose functions must depend upon their being appointed and commissioned according to the will of God. So also of ordinances: the Bible reveals to us such as, rising above mere adaptation to man's reasonable sense of the fitness and necessity of external badges of profession and aids to devotion, possess a character of supernatural efficiency which can attach to them only by extraordinary divine appointment, and the fulfilment upon them of specially promised divine benediction.

Of the Gospel dispensation, the Lord Jesus Christ is, and ever was, the Great Centre, having given it its being, its character, and its efficiency; and His PRIESTLY OFFICE is that wherein He has done such marvellous things, and presented to the astonishment of angels and of men such mysteries of power and love. He who is the same yesterday, to-day, and forever, having, in His determinate counsel and foreknowledge, established the Gospel scheme of mercy and salvation, was pleased to incorporate with it, as means of extending its benefits to all ages, and eliciting and nourishing a living faith therein, solemn ministerial acts and ritual observances, first in *anticipation*, and then in *commemoration*, of the mediatorial acts of MESSIAH THE PRIEST. Hence the priesthood of the Church, in its patriarchal, Abrahamic, Mosaic, and Christian dispensations; and its divinely appointed rites and ceremonies, as means of the grace and mercy, once *to be* purchased, and which now *have been* purchased, by that GREAT HIGH PRIEST of the Gospel covenant.

Rationalism must be blindly infatuated indeed, if it thinks it sees in circumcision and animal sacrifice, for instance, ordinances which could possibly have had their origin in any development of man's reasonable sense of religious fitness and usefulness; in the natural working of his mind's fondness for religious sign and symbol, and for outward solemn manifestation of religious feeling; or even in any imaginable corruption or abuse of such promptings of his nature. These rites stand as a perpetual memento that God hath specially revealed His will to man. They are signal proofs and illustrations of God's good pleasure that the required and acceptable worship of Him should bring man, as it were, out of himself, lay his whole mind, as well as heart and soul, at the foot of God's throne, and cheerfully and devoutly submit to a worship which his own understanding could never have invented, and of which it can see the reasonableness no otherwise than as it sends him directly to God, and gives him that strongest of all certainties of right and fitness—conformity to divine will

Let the Christian consider also what the Bible teaches concerning the sacraments of Baptism and the Lord's Supper. If his mind is unwarped by prejudice, and subdued to the humility of the Gospel, in its simple confidence in divine instruction, he must see that in the high and heavenly character there impressed upon them, the holy mystery there represented as incorporated with them, and the spiritual efficiency there attributed to them, they rise far above whatever of beauty, or of interest, of fitness, or of benefit, the natural mind may attribute to them as reasonable signs and expressions of piety and love. The Gospel account of them, and the Gospel references to them, present them to our distinctive evangelical faith, as of Christ, by His special appointment; and as of His great work and scheme of mercy to mankind, connected with the inward and spiritual grace by which He would carry on that work in this world, and perfect it in heaven, as being the outward and visible signs which He has made means whereby that grace is given, and pledges whereby it is assured to us.

Union with the Church is effected by the first of these sacraments, and that communion with it which has attached to it the highest promises of the Gospel, is to be maintained by the second, and both are represented in the Bible as thus essential to the great duty of working out the salvation rendered attainable by Christ, and making sure our calling and election in Him. This gracious dispensation is *all of God*, severed from every idea of merit or efficiency in us, and demanding that faith in Him which trusts in His appointment and promise, "where reason fails, with all her powers," to discover duty, or to see, save in Him, how that duty can secure its connected blessing. The Church, therefore, belongs to, and operates in, a sphere, which, though in the world, is severed from it, and is above it. The sound and good principles and methods indeed in which the world may accomplish virtuous and salutary ends, the Church, under Gospel restrictions, and in the Gospel spirit, may adopt and profit by. But it has others also, as its peculiars, which it derives from its establishment and operation as a part of the divine mysteries, living and moving and having its being, in that grace of God which, bringing salvation through Jesus Christ, passeth all human understanding.

The priesthood of Christ, whereby, in sacrifice, in offering, in intercession, in teaching, in absolution, and in benediction, He accomplished the work of God for which He came on earth, and thence ascended into heaven, He was pleased should be shared by human agents and instruments in ministries typical and anticipatory of His own, between His gracious interposition for the comfort of our first parents in Eden, and His being made flesh and dwelling among us; and in ministries commemorative of His own, and for extending to men its precious benefits, after He had finished the work His Father had given Him to do on earth, and entered on that which was to be its completion before the celestial throne. For these ministries there must, of course, be a supermundane commission and authority: all of earth must be incompetent to impart them.

Such views of the Church, as distinguished from the world by a spirituality unattainable in that world, save by special influences and operations of God Himself, and thus placing its ministry and sacraments above the reach of all human arrangements and ordering, are clearly given in Holy Scripture; were distinctive features of the Church in its first and purest days; and, as handed down from those days, are set before us in our own liturgical services and offices.

B. T. O.

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* Although in its restricted and most usual sense, the term Gospel is especially applicable to the dispensation of God's grace which has followed the advent of the Messiah; yet inasmuch as Christ crucified, the bruised Seed of the woman, lay at the foundation of all God's merciful dealings with man since his apostasy, the Gospel may, in a general sense, be said to have commenced with, and been continued from, the promise of redemption in Eden. See Galatians iii. 8, 17.

For the Churchman.

THE CHURCH IDENTIFIED.

SECTION III.

PRINCIPLES OF EXTENSION.

The principles by which the Church was to be extended over the face of the earth, must be inferred partly from the acts of the Apostles, in extending it, and partly from the precepts and principles scattered through the New Testament, more or less directly applicable to the subject.

The Principles that I shall call attention to, are, (1,) that the Church must be extended by living members, (2,) going into a place where the Church was not previously established, (3,) for the purpose of preaching the true Faith, and establishing the Communion of the Church there. Of these principles we will speak in order.

I. THE FIRST PRINCIPLE.

1. The charge or commission which our Saviour gave His Apostles, just as He was leaving the world—"Go ye into all the World, preach the Gospel to every creature, teach or make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you," (Mark xvi: 15, Matt. xxviii: 20,)—raises the presumption that the Church was to be established and extended by persons who had previously been received as members, and acknowledged to have authority in it. No question will be raised, I presume, that this commission, and the duties assigned the Apostles, did at the least include the establishing or extension of the Church which He had before declared that He would build, (Matt. xvi: 18,). He did not send the Apostles to preach the Gospel and leave the converts to organize a Church or not, as they might choose, and in such a way as they might choose. He did not charge the Apostles to commit the Gospel to writing and leave the people to study it for themselves, and then act as they might think it required. The duties of the new life to which the converts were called, required some society, association, or organization. The Church was not a mere matter of choice or expediency: it had an end in view: it was a necessary element of His religion. It was for the support of Public Worship; the administration of the Sacraments; the comfort, fellowship, and edification of its members. Therefore the Apostles were to establish it, and enlarge its extension as fast and as far as converts should be made to resort to it, and live in its communion.

2. The thing to which I wish first to direct attention, is, the fact that the Apostles went and did the work of founding and extending the Church themselves.

It is unnecessary to follow them as they went, preaching the gospel, and ordaining Elders in every Church* where converts to the faith had been made in sufficient numbers to sustain the continued worship of God. The fact that the living Preacher went first with the Gospel—not in his hand, for it was not then committed to writing, but in his heart—is the conspicuous and the prevailing rule. Nor is this confined to the Twelve; for St. Paul, the chief Apostle of the Gentiles, was soon after converted, and became more efficient than any of the rest, and in no respect "a whit behind the very chiefest Apostles."§ We also find Barnabas, Timothy, Titus, and others, laboring in the same way and sphere, though manifestly in an inferior capacity.

3. There are, also, instances on record in the Scriptures in which an Apostle did not provide other efforts to spread the Gospel.

After the persecution that arose at the time of Stephen's martyrdom, Philip, who, as we read, had previously been appointed to some inferior office in the Church,† went down to Samaria and preached the gospel. And the people unanimously gave heed to Philip, hearing and seeing the miracles that he wrought. And when they believed and were converted, they were baptized, in large numbers. The Apostles yet abode at Jerusalem: but when they heard that Samaria had received the word of God, they sent down Peter and John, two of their number, who laid their hands on the newly baptized converts, and they received spiritual gifts. These gifts had not before been received.‖

But again: We read that they which were scattered abroad upon the persecution that arose about Stephen, traveled as far as Phenice, Cyprus, and Antioch, preaching the gospel. Now who these men were we do not know. We only know that they were not Apostles. But be this as it may, the narrative proceeds to say, that when tidings of this came to the ears of the Church which was in Jerusalem, they sent forth Barnabas, that he should go as far as Antioch, the most distant place from Jerusalem that is mentioned, and so over the whole country spoken of. When he came and saw the grace that had been given them, he exhorted them to cleave unto the Lord, as we read much people was added unto the Lord. Immediately Barnabas went for Saul—or Paul—and brought him to Antioch, and they remained there for a whole year, and "assembled themselves with the Church, and taught much people."

Hence we see that the Church was extended by individuals—sometimes alone, as in the case of Philip, and sometimes in companies—going into places where they would be as seed scattered in the soil to spring up and bring forth a harvest, or like leaven hid in a lump until the whole be leavened. But always each branch and part of the Church had a historic connection with the rest, and that which existed before, and through that received the persons who were to do the work of the Ministry among them. Whereever the Apostles went, they were men who had been set apart for the Ministry themselves. And in the other cases—as Samaria and Antioch—the mother Church sent forth Apostles as soon as they had heard of the conversion in those places, to the one Peter and John, and to the other Barnabas and Paul.

II.—THE SECOND PRINCIPLE.

The second principle of the extension of the Church seems to be, that, besides its increase by additions in places where it already exists, it must be extended by establishing new branches in other places, and not by establishing different branches in the same place.

We might follow the Apostles, as they went from one nation or province to another, laboring for a time in the central places of population and influence, and see how, in every case, this rule was observed. In this way a great number of distinct and independent branches of the Church were established, all having the same faith, the same hope, the same rule of life, and all partaking of the same fellowship, and forming one and the same communion.

In each place the Church had to start anew, and begin from nothing. At first, therefore, it would be but small in point of numbers. They could all be accommodated in one place of meeting and worship, and they would need no more. As they increased in numbers, however, they would need more than one place to meet in.—Other places were provided. But there were then no divisions into parishes and separate congregations, each with its appropriate minister, as at the present day. This division forms what is called the "*Parochial System*," and was introduced after the Apostles' days.

But with, or without, the Parochial system, there could be no occasion for forming another religious communion, or denomination, in the same place. With it the Church or communion already established could be extended as fast as occasion might require, as it is done, by each congregation, at the present day, by getting new congregations and organizing new parishes.—Without it, all that would be required would be to add to the number of places of worship, and to the number of the Clergy, as fast as the increasing wants of the community might require, and leave the members to attend at which ever place they might choose.

The feelings of brotherhood, and brotherly love, which are so strongly inculcated in the scriptures, and which the religion of Christ is so peculiarly calculated to produce, would dispose all the Christians, in any place, to belong to the same society, or Church. They would also remember the Lord's Prayer, that they might all be one, that He might dwell in them and they in Him.* They would be familiar with such precepts as these: "Let brotherly love continue,"† "Let us walk by the same rule, let us mind the same thing,"‡ "Be of the same mind one toward another,"‖ "Love as brethren,"§ "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ; for by one Spirit are we all baptized into one body."¶ "There is one Body and one Spirit, even as ye are called in one hope of your calling, one Lord, one Faith, one Baptism, one God and Father of all who is above all, and through all, and in you all;"a "That there may be one Fold and one Shepherd."b

And, as enforcing these precepts of Divine truth, we are to consider what is said of the nature and danger of divisions: "For ye are yet carnal—for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?"c "Mark them that cause divisions and offences contrary to the doctrine which ye have learned, and avoid them, for they that are such serve not the Lord Jesus Christ."d "There must also be heresies among you, that they which are approved may be made manifest."e

We need go no farther to see that all the believers in one place would endeavor to "speak the same thing, that there should be no divisions among them, but that they should be perfectly joined together, in the same mind and in the same judgment."o

If, then, one Apostle after another should go into the same place, it would be, as St. Paul says, only to build on the same foundation, to enlarge the borders and edify the same Church. Each would not be the founder of a sect, to be called by his name, as the Corinthians seem to have thought. And how many soever the brethren might be, they would make but one communion and fellowship—"many members in one body."

Such then must be the result, so long as they listened only to those who were truly the Apostles and Ministers of Christ. False Prophets, false Apostles, might come. Against these they had been sufficiently warned. They might deceive many, and would do so. But the society of followers which they could establish most clearly, would not be a part or branch of the Church of Christ. As a visible society it would be totally distinct.

And if one shall come, though not a false Prophet or Apostle—nay, though he were an angel from heaven—and should preach another gospel—either in the Church already existing or for the purpose of founding another—he was to be rejected. In the strong language of St. Paul, twice repeated, "let him be accursed."*

There was then no possible way in which another Church which should be a distinct visible society, or communion, and yet a true branch of the Church of Christ, could be established, when one already existed, so as to produce two in the same community. It could not be produced by a division, or secession, for that is condemned as carnal, and not serving the Lord Jesus Christ. It could not be by the coming in among them of false Apostles, or Prophets; for no society which they could establish would be the Church of Christ. It could not be by a person's coming among them to preach another Gospel—another view of Christianity—even though that person were an Apostle, or an angel from Heaven; for whoever should come on such an errand, or undertake such a work, must be held "*accursed*."

This must evidently be the meaning of the Apostle. He was not speaking of those who professed to teach a new religion, altogether distinct from and independent of Christianity, but of those who inculcated a view of Christianity inconsistent with the doctrine of Justification by Faith, which he had taught them by immediate inspiration from God. By "another gospel," therefore, he must have meant another view of the same gospel; for he says of it, that it "is not another," but another view, or a perversion, of the same.

And indeed another gospel would be necessary, to constitute another Church. For the rites which the Apostles were to teach the disciples to observe, were commanded them by our Lord no less than the doctrines which they were to teach them to believe. This appears from the broad terms of the mission, as recorded by St. Matthew,† "teaching them to observe all things whatsoever I have commanded you;" and so long as this was done, by all the disciples under the influence of those commands for unity, brotherly love and fellowship, and of those warnings against divisions—some of which we have quoted—there would be no separate communions, or distinct denominations, of the accepted disciples. And all others, whether they were those that were seduced by false prophets and apostles, or those who had given heed to some one coming among them preaching "another gospel," would of course have no claim, or pretension, to being considered a branch of the Church of Christ.

Hence, then, we may lay it down as a rule, that the Church was enlarged or extended, not by establishing different denominations in the same place, but by establishing the same denomination in different places.

III.—THE THIRD PRINCIPLE.

In the third place, the persons going into an unoccupied field—purely missionary ground—to establish the Church there, must go for the purpose of establishing a branch of the Catholic Church of Christ, on the same basis, and for the same object, as the Church itself. This *basis* is, the Christian Faith, the Christian Sacraments, the Christian Worship, and the Precepts of the Christian life. And the *object* is, the glory of God in the salvation of sinners. These being essential elements of the Church of Christianity, they must, of course, therefore be essential to its Identity.

St. Paul says, "other Foundation can no man lay than that which is laid."‡ This foundation must be the Christian Faith, as the Apostles taught it, and the Church at first received it.

I do not mean to say that every error or mistake, in point of fact, will nullify or invalidate the labors of the missionary who makes it. Such mistakes are incident to human infirmity, and inseparable from whatever is to be done by fallible man. But when a missionary, or a band of them, go about to build a Church on a basis or foundation materially different from that which was the acknowledged creed, or Confession of Faith, of the Primitive Church, the design itself shows that they intend to found a new denomination—a new religious communion. And such a step would lead to two results, which would make the fact that a new Church had been established conspicuous and generally admitted. The new Church would not be likely to claim communion with the old, but would be likely, on the other hand, to entertain some feelings of hostility towards it. Nor would the old Church admit the claims of the new one to be received to communion and fellowship, if such claims were made. So that the fact of non-intercommunion—and perhaps of hostility—would be a sufficient indication that there was no identity, or affiliation, between them.

One may err in his apprehension of some points of the Primitive Faith. Education may have accustomed him to some modifications of the Primitive rites and customs. But these things, so long as they do not lead him to seek, by a conscious intention, to engraft them upon the Primitive Faith and customs; or so to narrow down the Christian Platform, and restrain the liberty of conscience allowed to Christians by the Law of Liberty in Christ Jesus, as that its members are not allowed to hold the Faith in its purity—do not necessarily constitute the Church so established, an entirely distinct one. It may teach and practice error—but it does so unintentionally. It was not founded for the purpose of binding over its members to the errors which it inculcates. The door is not closed against the light. It has interposed no obstacles to the return to the truth in its purity and simplicity, but everywhere professes the design so to teach that truth to its members.

The design of the heresiarch—that is, the person who founds a new sect or Church—is to found one that shall imbody and represent his peculiar views. These views are of course diverse from those entertained by the Church or Churches already existing—else there could be no desire to establish a new one. Now we have seen, under the principle last specified, that this desire or design could not be indulged where the Church already existed. The operation of the principle now under discussion, is to prevent this design or desire from taking effect *in any other community*. The result would be no less a new and distinct Church in the one case than in the other. The founder lays a new foundation in the doctrines and usages which he advocates, and his followers are built upon that foundation, with himself, perhaps, for "the Chief Corner-stone." And his Church, instead of being an extension of the Church of Christ, is most evidently another and a new one.

We have now considered three principles of Church extension, which encompass the whole subject. I do not profess to have enumerated all the principles involved in the subject—I have selected only those which are the most general in their character—the most obviously true, and the most easily applied to the facts of history. With these principles, we can follow the Church from its establishment at Jerusalem, in the days of the Apostles, to its extension and final triumph in all the remotest corners of the earth. Be it Episcopal or Presbyterian, Baptist or Papal—be its form and its doctrines what they may—the same principles of extension will enable us to follow it in its growth, and identify its existence. We need not even know what are its doctrines or its forms—these may all be left as a matter for subsequent investigation. But the Church itself, in any place, and for any country, or any age, we can find and identify—postponing all secondary and subordinate questions until we are able to contemplate them from a more advantageous position, and settle them more satisfactorily.

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* Acts xiv: 23. † Acts vi: 1-6. § 2 Cor. ii: 5. ‖ Acts viii: 5-17.

* John xvii: 21. † Heb. xiii: 1. ‡ Phil. iii: 16. ‖ Rom. xii: 16. § 1 Pet. iii: 8. ¶ 1 Cor. xii: 12, 13. a Eph. iv: 4, 5. b John x: 16. c 1 Cor. iii: 3, 4. d Rom. xvi: 17. e 1 Cor. xi: 19. o 1 Cor. i: 10.

* Mat. xxviii: 20. † Gal. i: 8,9. ‡ 1 Cor. iii: 11.

For the Churchman.

UNLAWFUL MARRIAGES.

Mr. Editor.—After reading attentively the Report, to the Queen, of the English Commissioners, reprinted in your paper of August 26, I offer to your notice, and that of your readers, the following remarks.

The Report does not enter into the *merits* of the question, the principal subject being that of marrying a deceased wife's sister; it is confined, by the terms of the appointment of the Commissioners, to "the state and operation of the (English) law of marriage." Accurate minds will so understand it. But, of the public at large, many will peruse it as an investigation of the main point—the compatibility of such marriages with a sound and safe conscience, and duty to God. This is unfortunate. One can hardly be deemed exacting, if he allege that, in a country where Church and State are explicitly united, the *broad merits*, the ground everywhere of a right judgment in the matter, should have been embodied in the Commissioners' Report. Instead of which, at the nearest approach to that cardinal point, it is only remarked, "We consider that the feeling (not the principle or conscientious scruple) against these marriages is, in a great measure, founded rather on a vague and uninformed assumption that they are prohibited by God's Word, than on a mature examination either of the Scriptures or of the law of the Church." This paragraph contains, I presume, the opinion of the Commissioners, that the prohibition is not scriptural; but it is unsupported, throughout, as to the voice of "God's Word," by a single reference or argument.

Yet on "God's Word" depends, among Christians, the final determination. This the Report allows, declaring, "If this opinion be admitted, *cadit quæstio*," the opinion "that these marriages are forbidden expressly, or inferentially, by Scripture." Instead, however, of closing in upon this vital consideration, they merely advert to the popular judgment, unenlightened as it is, and as they admit it to be,—"But it does not appear that this opinion is generally entertained." Neither the "feeling" that the bible forbids, nor the want of an "opinion" to that effect, is examined. This abstinence from the main point need not be referred to a disposition to avoid or evade it, though more than enough of that unmanly caution may be found on both sides of the Atlantic. The Commissioners had their line given them, and they have adhered to it. Yet, "God's Word" being left unsearched by the Report, we cannot but regret that, wherever be the fault, the union of the sacred and the secular can result in the semblant predominance of the latter.

"God's Word" is final. And this its awful prerogative entitles it to awful deference in gathering its verdict. An intimation is enough; so is a probability: and if there be a doubt of its interpretation, the doubt accrues, not, as in other investigations, to the liberty of the governed, against apprehended encroachments of fallible governors, but the other way, to their restraint, to the greater completeness of their indefeasible and intangible obligation to the unerring and illimitable Sovereign. These are postulates, requiring only to be comprehended to secure the concurrence of every sound, humble, and duty-loving mind. Such a mind, perceiving in Scripture a law or rule, whether explicit or justly inferred, accepts it without parley. Or, if it find there a *trace* only of the Divine will, however indistinctly visible, it follows that trace, as the degree of heavenly guidance vouchsafed; the supreme authority being the same, though the path, for some wise end, is not so clearly shown. Marriage with a wife's sister is not explicitly forbidden in the sacred volume; but it is by sound inference,—by an inference which has always been either universally or largely acknowledged in the Christian Church,—and which is plain *enough* to each individual intellect, accustomed to reasoning, and accustomed also to reason with deep and affectionate humility of matters pertaining to the sovereignty of the uncontrolled Lawgiver. Some duties are clearly revealed; others, only clearly *enough*; and the latter is all that subjects of a law can justly demand, however ingenious they may be, alas, however wayward, however rebellious, in objecting that *more* than light enough should be afforded them.

In thus appealing to the opinion of the Church in every age, that these marriages are forbidden by "God's Word," I go not into the argument that tradition and traditional interpretation are authoritative. It suffices to offer this wide opinion as a *presumption* that the prohibition is Divine; the *burden of proof* lying on those who deny that such a prohibition exists. Very many questions may be determined by the *burden of proof*; such indeed is its usual preponderance that it is generally equivalent to a test or touchstone, though perhaps too frequently overlooked, even by analysts of ratiocination. Often, though unconsciously, it affords the basis of the practical conclusions of inexpert sagacity or what is called natural strength of mind.

The Report agrees (and an Apostolical Canon attests) that the Church "for several centuries," i. e., the Primitive Church included, forbade these marriages. Why did it so? If it were not through caprice or an immoderate fondness for governing, which can only be gratuitously alleged, it must have been because it regarded them as contrary to the law of God, or, if you please, as of authority so questionable as to be a peril to the conscience. Except as they impringed on the divine statutes, the Church had nothing to do with them. Such was the judgment, the biblical interpretation, of the early fathers and brethren. Without the least reference to infallibility, (in which I have no belief whatever,) it is incontrovertible that, in the Christian Church, this interpretation of the heavenly commandment had *possession* from the first, and through "several centuries." And he who objects that the possession was without right, has the *burden* of *proving* his objection. Till that is done, the right is unharmed, the *presumption* secure.

Both the Greek Church, which idolizes antiquity and seems to abjure private judgment, and the (Presbyterian) Church of Scotland, its very opposite, scorning antiquity and almost making private judgment the one thing needful in the search of truth,—both ratify the primitive expounding of this law of God. So admits the Report. Now, the consent of contrary minds affords a *presumption* not to be despised. And, through the Greek Church, the primitive interpretation is continuous, absolutely unbroken, from the dates of the New Testament to this moment: which is a *presumption* of the highest character. Can the *burden of proof* thus created be readily thrown off?

Nor is this *presumption* weakened by the claim of the Pope, in the later of the "several [early] centuries," to dispense from some of the restrictions of marriage: for dispensation implies prohibition; this being the rule, that the exception. So likewise, of several Protestant communities which allow the disputed marriage by "dispensation or license." Other Christian bodies, in not requiring dispensations, have in fact dispensed in the lump from the old prohibition. Nor, because the usurpation of the Pope, ratified by a succumbing Church, reached at length a denial that the forbiddance was of God, but had only ecclesiastical authority as a matter of discipline, is the primitive rule cancelled, or the *presumption flowing* from it subverted: for that fact merely proves that the voice of part of the Church faltered and changed,—the very change attesting the previous determination of law. And the *burden of proof* lies on the changers and those who uphold them.

The Church of England, say the Commissioners, reached the time of Henry VIII. under this change through papal encroachment. That monarch and Cranmer saw that his first marriage was forbidden by "God's Word," and that the Church could not abrogate or qualify a divine law; and they were sustained by nine foreign universities, one of them in the papal territory, and all then functionaries of the Church. The marriage questioned was not exactly of the kind before us. But the opinion of the universities inferred that the Pope *did* affect to nullify a law of God, and so weakens the entire argument against the divine origin of these prohibitions drawn from their being thus relaxed. This judgment was from within the erring Church itself, and was rendered by most learned and able bodies of the priesthood, and in contravention of both the feelings and the interests that attached them to their spiritual community and its head. A weighty addition, it must be allowed, to the *burden of proof* lying on those who argue, or who further the argument, that, because a Church dispenses, the enactment made to yield is not from heaven: THE CHURCH has never accorded a dispensation.

Nothing to compare with this immensely accumulated anticipatory *presumption* can be found on the other side. And it must be overthrown,—which it never can be by the usual slender oppugnation, the hum of may-be's, whether tumid or timid, whether of the committed or of the non-committing urbanity,—before an advocate for these marriages can touch the *merits* of the question, the bearing on it of "God's Word." On that, the main point, a few thoughts will now be submitted.

St. Paul (1 Cor. v. i.,) records that there is, for Christians, a law against incest; that it is more stringent than, and superior to, that of the Gentiles, the natural law: and that it extends to affinity; also, that it was *known* to the Corinthian brethren, many of whom had been Jews or Greek proselytes. This is enough,—more than *enough* in the subdued sense in which I before used the word. Where is this Christian code found? Not in mere natural sentiment, for the Apostle ranks it above the law of nature. Not in any legislation of the Apostolic Church unconnected with the Mosaic statutes, for we read of none. Where, then, shall we inquire for the code here avowed in the New Testament, except in the Old, in Lev. xviii. and the parallel texts? Where else could Jewish converts, or any converts, have obtained it? To the Old Testament, therefore, and to that part of it, we are carried by the obvious meaning (the common sense view) of this record of St. Paul. Thither is our authorized appeal.—Nor are the commentators to be spurned, such as Lightfoot and Hammond, who maintain that the old law of incest was re-established by the Apostles and the Holy Ghost, in the Council at Jerusalem (Acts xv.); that old law, given in full in the Pentateuch, being, by its new enrolment, made expressly a law of Christ.

Whether by the unsophisticated interpretation of this apostolic rebuke, or by this learned and highly probable view of the decree of the apostolic Council, or by both, we are brought to the levitical statute, as having renewed and permanent divine obligation. In that statute, "nearness of kin," and nothing else, is declared to be the basis of the prohibitions; not a hint is there of expediency; not an allusion to natural repugnance, though that is recognised in 1 Cor. v.: all is founded on "nearness of kin." Of course, when one degree of "nearness" is forbidden, every equally "near" and similar relationship is included in the condemnation; otherwise, the principle would be no principle. If any deny this extended construction, they have no revealed law against a man's marrying his daughter; for that is only inferred from the prohibitions of a mother marrying her son, and a man his granddaughter. In that statute, affinity is recognised, as in 1 Cor. v., and is treated exactly like consanguinity as a ground of interdiction. Now, by this inclusion of affinity, ratified by the Gospel, the wife's sister is the husband's sister; and with an own or a half-sister marriage is expressly barred; and the inclusive construction extends the bar to a wife's sister. Further: "Nearness of kin" being the unqualified ground of hindrance, the explicit censure of marrying a brother's wife is an implied, yet equal censure of marrying a sister's husband, which is the case in question. Yet again: Among the affinities, marriage with a father's brother's wife is forbidden; and, as marrying a mother's sister's husband (i. e. a man's marrying his wife's niece) is transgressing the very same degree and kind of "nearness," that, involved in the command, is forbidden as decidedly:—and then, what less than absurd is it, to allege that a man may marry his wife's sister, when he may *not* marry even his wife's sister's daughter (wife's niece), who is one degree less "near?"—Construing divine ordinances as we do human constitutions, by their avowed spirit and principles,—the spirit and the principle here being to keep apart the "near of kin," whether consanguineous or affined,—it seems impossible, most highly unreasonable and undutiful, to give narrower scope to this emanation of the sovereign will of the Most High. The exception under the same authority, the occasional marrying a brother's widow, stands by itself; it affords no shelter to any other exceptions not thus authenticated. And it is unavailing, to plead that that exception takes the statute out of the sphere of morals, when Christ, by His Apostle (beside the act of the Council at Jerusalem), has recognised anew its validity, and so made it perpetual. This fact, however, in a dispensation not ceremonial or local, is proof sufficient that the precepts do belong to the moral code.

Coming to the chief passage in the argument for these marriages, we find that *two* versions of it are given by our Translators, and both, in their judgment, be it remembered, of *equal* authority. In the text, they write, "Neither shalt thou take a wife to her sister, in her life-time:" in the margin, but not as an inferior rendering, "Neither shalt thou take one wife to another, in her life-time." By the former reading, the enormous mischief of polygamy is allowed,—broadly allowed and encouraged; for this verse, in its other rendering, is the only levitical interdict of that vice, and that rendering lost, the vice is unrebuked: the permission is clear, but the polyamist must not have two sisters at the same time; yet he, or any other man, may take a second sister after the one already his is dead. By the latter version, all polygamy is forbidden, and this branch of the moral code completed; yet, as the forbiddance would sometimes be disregarded, restrictions on the transgressor were added elsewhere, as is done concerning other offences. One would think, that the instinct of purity would irresistibly determine between the two translations. At the very least, it cannot be denied that the alleged permission to marry a deceased wife's sister is *doubtful*: and doubt is fatal, when liberty is claimed on the one hand, and on the other, a probable (or possible) heavenly obligation forbids. Eminently wrong is such liberty, when the act purposed may readily be forborne. Moral considerations like these, drawn from the eternal rule of rectitude, are, when not imperatively excluded, of great force in determining a questioned exegesis of "God's Word."

But in this case, naked reasoning will suffice. The *presumption* against the marriage itself applies distinctly to the version in the text, there being another *equally good* beside it. Against it, we appeal anew to the primitive interdiction; also, to the exclusion of a sister and half-sister. And as a man may not marry his brother's wife, the overbearing probability is, that a translation which seems to allow a woman to marry her sister's husband (the case at issue) cannot be correct,—that the other translation is the sound one. Where shall the *burdened* exposition find *proof*, to relieve it of this *presumption* against it? There is none; it is unsupported, and must of course fall when its *equal* competitor is so powerfully upheld.

Further: Hebraists inform us that the original phrase for "a wife to her sister," or "one wife to another," is idiomatic, and purports merely "like to like" or "one to another of the same kind:" the curtains of the tabernacle were coupled "a woman to her sister," i. e. one to another; the loops took hold "a woman to her sister," one to another; the wings of the cherubim were joined "a woman to her sister," and their faces looked "a man to his brother," each to each, like to like; the scales of leviathan are joined "a man to his brother." Such, the Hebraists declare, is the *uniform* sense of the idiom throughout the bible; where it occurs thirty-five times, never once (unless here) meaning literally "sister to sister," "brother to brother." And is not the *presumption* next to moral certainty, that a phrase unquestionably idiomatic in all the thirty-four cases, is *not* precise and literal in the thirty-fifth? Sisters proper, then, are not intended in the passage in dispute. Polygamy is there condemned.

And I will add, that the meaning of the phrase is only "like to like," not "doubly like to doubly like:" of that there is no example. To take "one woman to another" was to take "like to like," a wife to a wife. But to take "one sister to another sister" would have been to take "doubly like to doubly like," a sister-wife to a sister-wife. This construction not only disregards the idiom, but, as the letter has vanished from an idiomatic phrase, it would create a new idiom, and that for a dead language. "Sound speech" required that the idiom be avoided, and other words employed, had the law referred to the sisterly relation: no one says that he has "the upper hand" whose hand happens to be raised vertically higher than that of his victorious adversary; the literal meaning is annihilated. Custom is the law of language, and idiom is eminent and despotic custom; and to violate either is to confound the medium by which truth and duty are revealed. Here then is a further significance of the maxims, "the letter killeth," and *qui hæret in litera hæret in cortice*. And the result is, that the translation faulted should be withdrawn, both in virtue of the direct refutation, and because it requires an unattainable amount of *proof* to exonerate it of its accumulated *burden*.

The *counterpleas* in this whole matter, which I now state more fully, are but feeble, and (though they will be reproduced interminably) would have little practical force if passion and sympathy were excluded. The fundamental error is, that, in "things pertaining to God," there is liberty where there is doubt: whereas, when the *divine* authority is concerned, the absence or removal of doubt is the only real liberty. Then come a few examples of such unions among eminent saints: but they had not the complete law of restriction: nor has the most saintly of men left *no* bad example; nor would any appear to have done so, if biography, like scripture, were a faithful record. Next, is the exceptional command to marry a brother's widow: but no other deviation from the code is ordered, and therefore no other than this one, and that on the precise ground mentioned, has the divine approbation. As a more cogent replication, it is argued, that these examples and this exception separate thus much of the law from the department of *morals*, and place it on the lower ground. But, 1. Whatever be the ground of a law of God, its obligation is indefeasible. 2. The reply proves too much; for the sons of Adam, including Abel (probably) and Seth, were allowed to marry their full sisters; which, however, after the early period, was indubitably a moral offence. 3. The recognition under Christ of the ancient code makes it presumptuous and perilous, as well as futile, to deny its moral position. 4. Morals have their *penumbra* as well as their pure effulgence and their utter darkness; and various degrees of the *penumbra* (I speak of nothing worse) may be detected in the plausibilities and some conventionalities of social intercourse, in many dealings and bargainings, in the ten thousand political managements and manœuvres, in not a few practices under the cover of law, staidness and sanctimony in religion, party cunning and stratagem in Church matters, indirection on a crowding subject and in an expedient form, &c., &c.; none of which are palpably immoral, though far from moral brightness. To marry a sister was at first correct, being unavoidable: as it became avoidable, it passed into the *penumbra*; and at length into the deepest moral shadow. Marrying a half-sister was once in the *penumbra*, perhaps when Abram did so. So we may say of marrying a wife's sister, as in the case of Jacob, and a father's sister, as in that of Amram. But, in due time, with a larger increase of God's people, and more completely developed natural sentiments, and under heavenly legislation, all these sank from the *penumbra* into total darkness. Only the marrying a brother's widow, among that one people, and for a special object connected with the birth of Christ, was, for a time, reprieved from this reprobation.—Here, I think, is a solution of the difficulty raised on the moral obligation of these interdicts. And it results that, in the divine statute, no *penumbra* now remains, but every transgression is in undiluted shadow. Yet it is remarkable, that there is a further social *penumbra*, of several particulars, and touching neither consanguinity nor affinity, as the reflecting reader may discover.

To corroborate this counterplea, objections are made to the reference to polygamy of the verse just debated. 1. Polygamy is thought to be recognised in Exod. xxi. and Deut. xxi.: but the former may refer to the man's son, (Poole's Annot.) and the latter to "two wives" in succession; and hence their meaning is *doubtful*, as are all arguments built upon them. Nor is it incongruous to forbid an offence as in the present verse, and yet to provide for cases in which it might be committed; as where a man refused to marry his brother's widow. 2. Our Saviour, it is alleged, did not appeal to the levitical code, against polygamy, but merely to the creation of the one original pair. That argument, however, was not against polygamy proper, which did not prevail in His time, but against wrong divorce, which involved only a *quasi*-polygamy. Divorce, allowed "for the hardness of their hearts," He abolished, with one exception, declaring it contrary to the primary ordinance and fundamental law of marriage. His reference to Moses bears not on the relation of the verse mentioned to polygamy. 3. It is maintained that David and other good men wouldnot have committed polygamy if it were forbidden. But no good men are perfect. And David not only trangressed that general law, but the special interdict againt the king's "multiplying wives unto himself,"—so that the commendation of him by the Almighty cannot include this part of his conduct. 4. It is warmly urged, that God Himself would not have given Saul's "wives into David's bosom," had His own law interfered. Yet even this plea is unavailing. For we read of only two wives of Saul: one of whom was David's mother-in-law, never to be married to him; only one wife being left, not "wives", to make good this interpretation of the passage; and this wife was dishonored after Saul's death, and would hardly be accepted. Some other settlement, among the females in the royal residence, must be intended,—some honorable and intimate obligation and protection short of marriage, yet close enough to secure against their union with any other, which might have endangered the throne, as when Adonijah asked for Abishag. Duly weighed the language quoted does not sustain the objection built upon it. And thus there is no tenable barrier to expounding the disputed verse of polygamy, which exposition as remarked, leaves *no* shelter for the marriage in question.

Nothing interposes, therefore, between such a marriage and its clearly implied prohibition, where "God's Word" debars the union with a sister, a half-sister, or a brother's-wife, which latter specification reaches conversely a sister's husband, the case in point. Also, as a man may not marry his father's brother's wife, a woman may not marry her *mother's* sister's husband; and that *mother* (his wife's sister) is "nearer" to the man than her precluded daughter. In every direction the forbiddance is repeated. The condemnation is inevitable.

With the effect of the Report of the Commissioners on British law or public sentiment, I have no concern: the latter they present as looser than I had imagined. Our own is lamentably wrong; and so in most of the States are the several laws. Concerning our laws, Judge Story speaks with authority: but, wide and deep as is our delinquency, his information could not have been general, concerning these marriages, if he "never heard the slightest suggestion against them," &c.; for one or more cases before the Presbyterian (and I think other) judicatories have been in the newspapers these ten or twenty years, evincing a wide sensitiveness to the "morality, religion, and christianity," involved; and there doubtless are many who, like myself, have observed social position to be somewhat affected by the, at best, penumbral undutifulness.

But neither secular nor even social considerations touch the *merits* of the question, which lie *exclusively* in the spirit, the principle, the voice of the LAW OF GOD. D. O.

Philadelphia, Sept. 4, 1848.

For the Churchman.

POLITICALISM, FREE-SOILISM, & ABOLITIONISM, IN THE CHURCH.

Mr. Editor,—I see that you have published, in the Churchman just received this morning—and, I believe, at the request of the author—the Appendix to the Rev. E. M. Johnson's Sermon, "On The Communion of Saints," embracing what purports to be the Reports, majority and minority, of the Committee appointed by the New York Diocesan Convention of 1846, on the application of St. Philip's Church for admission into union with said Convention.

Mr. Johnson has given correctly, I believe, the majority report, with the exception of the extracts from the records of the Standing Committee, and from Bp. Hobart's Address; which extracts, imbodying the facts and circumstances connected with the organization of St. Philip's Church, were considered as a very essential part of the majority report.

Why the Rev. gentleman omitted, in his appendix, those extracts, so important to the right understanding of the matter in question, he may be able, perhaps, satisfactorily to explain; and their omission may, possibly, be in perfect harmony with his view of "*the exercise of those Christian graces which a belief in the doctrine of the Communion of Saints imposes upon the members of the Catholic Church.*"

It is not, however, my object now to discuss the holy and momentous subject of the Rev. gentleman's sermon. On this point, therefore, I will only say, that, with all the light thrown upon that great and glorious doctrine by this sermon, I have not been able to discover the necessary connection, or that there is any connection at all, between the doctrine of the Communion of Saints and the admission of any congregation, black or white, embracing these saints, into union with our Diocesan Convention. The fault may be in my perceptions, or it may be in my theology—I only say, I cannot see the connection.

Nor is it my present intention to examine the justice of the Rev. gentleman's seeming complaint of unfairness against the majority report, "*that it was never submitted to the Committee at all.*" This matter was, I believe, well understood at the time, by all the members of the whole committee; and the course pursued was, it was thought, not only strictly parliamentary, but the only course which, under the circumstances, could have been pursued, and a report made at all.

My object now is simply to call the attention of all Churchmen, and especially of those who will be members of the approaching Convention, to the closing part of the Rev. gentleman's appendix, or that which follows Note "*B. Slavery Extension.*" This part of the appendix I earnestly hope, Mr. Editor, you will republish in your paper of next week. It is as follows—and let all the friends of the Church ponder well its language and sentiments:

"SLAVERY EXTENSION.—The Christian Philanthropist will rejoice that public attention is now distinctly turned to this subject. It must be remembered that the Mexican States, when they threw off the Spanish yoke and declared themselves free and independent, did, with far more consistency than these States, abolish slavery absolutely and wholly. When the adventurers, mostly from the slave States of this Union, took possession of the State of Texas, they re-established slavery where it had for many years ceased to exist. It was admitted to this Union as slave territory. The operation of this, politically, is, that in Texas two white votes are as good as five in New York, and the same laws by which slavery is enforced in our slave States are in force there. Indeed it was openly declared to be one principal object in receiving Texas into this Union, to obtain a market for human beings, and to extend the area of slave territory. We have now in effect conquered New Mexico and California. At present there are, in these States, no slaves. The questions now are, Shall slavery be again established there or shall it not? Shall this great region be settled by freemen wholly, or by slaves and their masters? Shall those severe and cruel laws under which so many millions of men, and women, and children now suffer, be extended over this territory, or shall it be subjected to but one system of laws and those for freemen? As a political question, would any one suppose, that a *single individual* in these northern States, who calls himself a Republican, in any sense of the term, would either advocate this extension or fail to do everything in his power, by his influence, by his vote, by his voice and by his pen to hinder such a lasting evil and disgrace from being brought upon his country? Thank God, as a party, the pro-slavery party are few in number and becoming still fewer in influence. If worldly-minded politicians at the North are found who oppose this extension simply from political motives, I ask Where are the Christian Clergy at the South? What are they doing?—Has one of them raised a voice against the extension of slavery? Suppose St. Vincent de Paul were, at this time, Bishop of New Orleans, would he see thousands and thousands of his fellow men and Christians, marched in chains to perpetual slavery in Texas and not raise his voice in opposition? Would he see an immense addition to this country in his immediate neighborhood, acquired on purpose to plant the worst of slavery and to establish the severest slave laws that ever existed, and remain silent? Oh! may a spirit like his be stirred up in the breast of every Prelate and every Clergyman, that whether it cause them to be persecuted even unto death or not, they may fearlessly proclaim their opposition to every law, and every practice, and every custom, inconsistent with the cordial reception of the doctrine of 'Communion of Saints' and the discharge of those duties which it enjoins."

Such, Mr. Editor, is the political aspect which the Rev. gentleman is laboring to give to this exciting question. I dread, I must confess, the turn he seems disposed to have this matter take; and I stand amazed at what appears to be his reckless design. And I respectfully submit to all the friends of good order, to all the friends of the Church, yea, and to all the friends of the colored race, whether it be wise, whether it be prudent, whether it be safe, in the present excitement of political parties in our country, to have the question of Slavery agitated in our Convention? PAX.

MR. JOHNSON'S DISCOURSE—THE COMMUNION OF SAINTS.

To the Editor of the Churchman.

Rev. and Dear Sir,—In the last number of your paper you intended to publish the two reports made to the Convention of 1846, respecting the admission of congregations of colored people to representation in that body; but instead of using the Journal of the Convention for "copy," the compositor was furnished with the Appendix to Mr. Evan M. Johnson's Sermon upon the Communion of Saints, which was inserted entire, i.e., with his introduction to what he called the reports—his remarks upon the report of the Committee, and his note B. about the extension of slavery into New Mexico and California. The report is garbled, by the omission of the extracts of the proceedings of the Standing Committee, (*Journal of* 1846, *pp.* 76, 77,) which show that the admission of Mr. Williams, as a candidate for Orders, was with the distinct understanding that the congregation was not to be entitled to representation in the Convention.

It is only within a few days that a friend has given me a copy of Mr. Johnson's sermon, or *discourse*, and directed my attention to the following remarks, immediately succeeding the Report of the Committee, as given in his Appendix:

Mr. Johnson says: "This report was *never submitted to the Committee at all*. The minority report was drawn up without a knowledge of what the majority report would contain. Its author hardly need say that this is entirely opposed to the doctrine of 'Communion of Saints,' and to the exercise of those Christian graces which a belief of it imposes upon the members of the Catholic Church."

When the Committee met, all the members were present, and the subject was long and fully debated. Probably everything that could be urged, *pro* or *con*, was brought forward.—At last, What is the determination of the Committee? was put, as the question. We stood three to two, and broke up with an understanding that each side would prepare and submit a report. We had been taunted, on the floor and off of it, with having a disposition to give the matter the *go-by*, and had pledged ourselves to report to that Convention. It was then late in the third day, and it was supposed that the Convention would adjourn on the next. There was no adjournment of the Committee; but, as before said, it broke up—(*Journal, pp.* 48-9).

Dr. Sherwood, the only member of the Committee from whom I have heard, fully corroborates the above statement.

It is now nearly two years since these reports were made. During that time Mr. Johnson and I have frequently met, and when alone together, have had long and most familiar conversations. It is remarkable that never before, either in public or private, have I heard from him, or anybody else, the least complaint of any unfairness on the part of the majority of the Committee. When Mr. Johnson read his report, he premised it with a statement that the minority had had no opportunity of seeing the report of the Committee. The fact was tacitly admitted, and the mention of it was understood by me, and, as I supposed, generally understood, to be an apology for his report's not being responsive to the arguments of that of the Committee.

I know of no Parliamentary rule, or usage, that requires the majority of a committee to show *the* report to the members dissenting. Neither can I believe that the obligation, if any, is not mutual. I grant that where time is sufficient, the courtesy is usually accorded—and sometimes the Chairman brings a report to the Committee, which is deliberated upon, and the mind of the committee is thus ascertained. But such a course is not obligatory; and when pursued, it is under circumstances very different from those we were in.

Mr. Johnson does not pretend that either of the minority asked for the report, or offered to show their own. And were we wanting "in the exercise of those Christian graces which a belief of the doctrine of 'Communion of Saints' imposes upon the members of the Catholic Church," the charge comes with a very ill grace from him, who at the same time publishes his adversaries' report without the important documents referred to in it, and annexed to it—(which documents exhibited the care and forethought of Bishop Hobart, and his Standing Committee,)—but with long remarks of his own in opposition, and a complaint of unchristian behavior of his brethren toward him—and who circulates his pamphlet only in certain quarters that suit him, withholding it from others, and even from the parties whose "Christian graces" he therein impugns. A general knowledge of its existence and contents, does not appear to have been desired. The story goes that the sending of a copy to the Editor was purposely omitted, and that public notice of the production was neither sought for nor agreeable.

I am, very respectfully,
Yours, &c. WM. H. HARISON.

Beach Street, Sept. 18, 1848.

☞ Since writing the above, I have received the following letter from Mr. Spencer, in reply to one that, in all material points, was essentially the same as that I have above written:

ALBANY, Sept. 18, 1848.

WM. H. HARISON—*Dear Sir*,—Your letter to me of the 12th inst., on the subject of the Rev. E. M. Johnson's published discourse, and its strange appendix, arrived here during my absence; and I employ my first leisure, after my return, in answering it.

I concur, fully and entirely, with you in your recollection of the proceedings of the Committee to which the application of St. Philip's Church was referred, and of the incidents connected therewith. And particularly, I do most distinctly remember your proposition as Chairman, at the termination of our discussions, that each side would prepare and submit a report, which was assented to by all; and that the Committee broke up without any intimation of a future meeting, and without any expectation or request, from any quarter, that there should be one.

Your views of the relative rights and duties of the majority and minority of a committee are perfectly sound, and are confirmed by all my experience in legislative assemblies, during which I have been placed on perhaps a hundred committees. In Congress and in our State Legislatures, the political majority of a committee never dream of submitting their reports to the minority for their criticism, or for any purpose, unless specially requested; and I never knew but one instance of such a request, and that was granted. And I doubt not the same course would have been pursued by the majority of our committee, under like circumstances.

I find it difficult to comprehend how the Rev. gentleman has brought himself to say that "the minority report was drawn up without a knowledge of what the majority report would contain." He could not, indeed have "knowledge" of its contents; but he might very reasonably presume that it would contain the same views which had been so freely and fully expressed in the discussions in which he participated, and which in part constituted its staple.

It seems to me that the design of exciting a little sympathy, if that was the design, in the Rev. gentleman's failure to answer the majority report, must fail now, since, after two years preparation, the second effort is as abortive as the first.

As to the imputation of a want of those Christian graces which a belief in the doctrine of "a Communion of Saints" imposes, I can only say, that the reproof is as unjust as it is uncharitable,—as is abundantly shown by your exposition of the circumstances.

Very Respectfully,
Your Friend and Serv't
J. C. SPENCER.

THE CHURCHMAN.

New-York, Saturday, Sept. 23, 1848.

On the subject of the meeting of the next Diocesan Convention, which takes place on Wednesday next, there appears to be a marvellous degree of apathy. The General Convention having recognised Dr. Onderdonk, as in law and fact, Bishop of the Diocese, it seems to be taken for granted that the same provision as heretofore, since his suspension, will be continued for his support. It will be odious to oppose so humane and equitable a provision, and yet it is difficult to see on what other point the elements of discontent can be concentrated.

The golden opportunity, of remonstrating against the injustice and illegality of Bishop Onderdonk's sentence, and thus vindicating the rights and honor of this Diocese, has passed away. There now appears to be no means of relief, except that pointed out by the General Convention, viz., the moving of the Bishops to remit the sentence. But this being a measure which, for various and very opposite reasons, would fail of receiving a hearty concurrence on the part of our Convention, it is probable that all will endeavor to make the best of a state of things with which every body is dissatisfied, but which now nobody can help.

It is said, also, to be the desire of some, that the Diocese should avail itself of the provision for a provisional Bishop. But this proposal, we apprehend, will find no general favor from either of the leading parties in Convention.

We speak, however, on all these topics, merely as an individual observer, and without having sought or obtained any information as to the course which things may take in Convention.

From the same point of observation, it would seem as if the question on the admission of colored Churches was likely to become the absorbing topic. This we regret, though, let it be decided as it may, we apprehend that there is no reason to tremble at the result. We do not see that any principle is involved in the question. We are already united with the colored Churches in all the essentials of Catholic communion,—the faith, the Sacraments, the Apostolic ministry of the Church;—and the question simply is, whether it be more conducive to peace and charity, that this Catholic union and communion should be continued with or without their participation in the peculiar and local machinery of our Conventions. If all felt as we feel on the subject, we should have no hesitation in saying to our colored brethren, since you desire an admission to this doubtful privilege we bid you cordially welcome. But when we consider the actual state of opinion and feeling in the public mind, the inevitable admixture of the subject with political and party agitation, its utter inefficacy as a means to add to the social elevation or comfort of the colored people, and its certain and manifest tendency to expose them to new trials and indignities, and to introduce among all of us new topics of exasperation and strife; and when we consider, moreover, that no *principle* is involved which requires us to encounter these dangers, we confess ourselves adverse to their application. To say the least, we consider it as premature: and we think it would be better for the colored Churches, and more conducive to the self-respect and comfort of their individual members, to wait until the Convention, in the course of God's Providence, shall be prepared promptly and cheerfully to comply with the request, than to press their application in face of the opposition which it will probably encounter. We should be sincerely sorry to refuse this application, or to treat it with inconsideration and disrespect; but it appears to us, under all the circumstances, that a resolution of Convention, expressive of undiminished and fervent sympathy with the applicants in all the essentials of Catholic communion and fellowship, but dissuasive on grounds of expediency, of their present admission to our Conventions, which, as now constituted, rest themselves on no higher ground than that of expediency, would be the wisest measure, the most promotive of peace and charity, which the Convention could adopt.

It is a source of regret to us to be obliged to give our views thus frankly in face of the fact, that during the Convention of 1844, the Bishop of this Diocese expressed to several of the Clergy and others, that consent and approbation of the application of St. Philip's Church, which, agreeably to an understanding with Bishop Hobart at the time of its organization, it was necessary for that Church to receive before applying for admission into Convention. It is perhaps right also to add, that we are not aware of the reception of colored Churches into union with the Conventions of Rhode Island and New Jersey having been productive of any unfavorable results.

The Debate in the House of Commons on the Bill referring to Diplomatic Relations with Rome was resumed on the 24th ult., and continued on the 25th. We give a sketch of this Debate from The English Churchman.

Mr. Anstey [Romanist] denounced the measure as a scheme to govern Ireland through Rome, and moved its rejection; which motion was seconded by Mr. Urquhart.

A somewhat irrelevant discussion followed, and Sir R. Inglis moved that the debate be adjourned to Wednesday next, while Lord John Russel moved that it be adjourned to six o'clock only, which latter motion was carried by 73 to 28.

On the debate being resumed, at the evening sitting.

Mr. Urquhart said it was evident that the real object of the Bill was not the ostensible one. The measure affected the religious constitution of the country as well as the diplomatic, and was calculated and intended to increase the irresponsible authority of the Foreign Office. How did it happen that the Bill should have been so suddenly revived and brought forward at such a late period of the session? Look at the difference in the Pope's position now from what it was when the measure was originally introduced, and an explanation would be found. Then the Pope possessed the power of rejecting diplomatic intercourse on the terms proposed, and he (Mr. Urquhart) had reason to believe that such refusal would have been given. Now, the head of the Papal Church was humbled, broken down, and ruined, and it was under such circumstances that the noble lord had chosen to press forward his measure. Instead of rendering the Bill instrumental in procuring advantages to this country from the Pope, the real object was to secure a dangerous ascendancy over the Court of Rome, to be converted, not to national, but to party purposes.

Mr. P. Howard [Romanist].—With the view of showing the spirit in which the proposal had been received by the Court of Rome, he would read a passage from a small work which had been published by a Learned Divine, Bishop Wiseman, entitled "Words of Peace and Justice." The Bishop stated that so soon as the Diplomatic Bill was proposed, he not only diligently studied its bearing, but forwarded a copy to the Cardinal Secretary of State, from whom he received the following answer, dated Rome, Feb. 22, 1848:—"In accordance with the desire expressed by your lordship, I immediately placed before his Holiness the Bill, and how agreeable the impression was which it produced upon his mind you may easily suppose." It was necessary, however, for him (Mr. Howard) to say, that this referred to the Bill as it was originally introduced. He regretted the introduction of certain clauses, which imposed on a weak state a condition not exacted from the most powerful states in Europe.

Sir R. Inglis repeated his former objections to the Bill, and dwelt on the fact that 3,500 Clergymen had petitioned against the Bill, and that large bodies of Roman Catholics had denounced it.

Mr. Newdegate followed on the same side.

Mr. Robinson supported the amendment, contending that there was no analogy whatever between the cases of sending an Ambassador to Constantinople and to the Court of Rome, because the Sultan did not pretend to lay claim to any jurisdiction, whether spiritual or temporal, in this country. (Hear, hear.) He had not heard one word to show that any such measure as this was either necessary or desirable.

Mr. Napier (Dublin University) considered it his duty to oppose the Bill at every stage.

Lord Palmerston replied, and the House went into Committee by a majority of 111 to 34.

On clause 1 being proposed, Mr. Anstey moved words to make the Bill simply declaratory, as it was certain that the Queen already possessed the power to do what the Bill enacted, but the motion was not persisted in.

Captain Harris reminded the House that the Pope might cease to be a temporal Prince, though he might not cease to be the spiritual head of the Catholic Church at Rome. He begged to move the exclusion of the words "Court of Rome."

Lord Palmerston apprehended that the phrase "Court of Rome" was in unison with common parlance, and could not be understood to apply to the spiritual jurisdiction of the Pope.

Mr. Henley thought it necessary to be very careful in the wording of a Bill of this nature. He would suggest the words "Sovereign of Roman States," instead of "Court of Rome." He thought this amendment would meet the case.

Lord Palmerston said he had no objection to insert the words "the Sovereign of the Roman States." (Hear. hear.)

Captain Harris then withdrew his amendment, and the words suggested by Lord Palmerston were ordered to be inserted.

Mr. C. Pearson was of opinion that, unless an amendment of which he had given notice was agreed to, the Bill would create more doubts than it would remove. The double capacity in which the Pope appeared, that of the Bishop of Rome and the Sovereign of the Roman States, imposed the necessity of precautions being adopted against the ambassador of England at the Papal Court exceeding the legitimate boundaries of diplomacy. The hon. member moved as an amendment the addition of words, limiting the functions of the English ambassador to international, civil, commercial, and political matters alone.

The Solicitor-General hoped the House would reject the amendment. If the limitation was introduced, a question might arise upon every transaction, as to whether it came under any of the heads specified. Besides, cases might arise in which it might be necessary to hold intercourse upon subjects bearing a religious complexion, such, for instance, as regarded the dealings of the Court of Rome with the people of Canada. The clause as it stood in the Bill merely conferred the same power in reference to the Court of Rome as was possessed and exercised in the case of the other European Courts.

Mr. Anstey thought that the real object and tendency of the Bill had now been indicated. For "Canada" read "Ireland," and a good key to the Ministerial intentions was supplied. He could see no reason why the Government should refuse compliance with the proposal of the hon. gentleman, the member for Lambeth. (Divide, divide.) If the noble lord at the head of the Government really meant to deal fairly with the House and the country, and not conceal anything, he would rise and express his willingness to agree to the amendment of his hon. friend. He would move that the chairman report progress, in order that the subject might be more fully discussed. (Loud cries of "Divide."

Mr. J. O'Connell considered it was clear that the true object of the Bill was to deprive her Majesty's Roman Catholic subjects of their just privileges, and to diminish the spiritual jurisdiction of the Pope.

Colonel Thompson inquired what would be the effect if the King of Austria proclaimed himself Sovereign of Rome, or that a republic were established in that city, and the Pope declared to be a spiritual Pontiff only?

Lord Palmerston—If the Pope ceased to be Sovereign of Rome, there could not be any objection to this country establishing diplomatic relations with the new power. The only difficulty is in the circumstance of the Pope being the Sovereign.

Mr. H. Drummond and Mr. Newdegate expressed their intention to vote for the amendment.

Mr. Robinson said that the object of the amendment was to render the Bill, in express words, conformable to the avowed intentions of her Majesty's Government. (Cries of "Divide.")

The galleries were then cleared for a division, but the motion for reporting progress was withdrawn. On our return to the gallery we found

Mr. Anstey indignantly denouncing the conduct of the Government in respect to this Bill, the speech just made by the Solicitor-General having left no doubt of their intentions. (Loud cries of "Divide. divide.")

Lord J. Russell denied the correctness of the hon. member's conclusion with respect to the intentions of the Government.

The Committee then divided—

For Mr. Pearson's amendment, 30; against it, 93; majority, 63.

Mr. J. O'Connell moved that the words "Sovereign Pontiff" be added.

The Committee then divided, and there appeared—

For the amendment, 8; against it, 104; majority, 96.

The clause was then agreed to.

Mr. Spooner moved that the chairman report progress, and ask leave to sit again to-morrow, (Friday.) The motion was agreed to.

FRIDAY.—The House again went into Committee on the Diplomatic Relations with Rome Bill.

Mr. Anstey moved an amendment to empower the Queen to receive an Ecclesiastic as ambassador from Rome.

After a very discursive and personal debate this was withdrawn.

Mr. Anstey then proposed another amendment, the effect of which was that Ecclesiastics might be admitted on the advice of the Privy Council specially summoned for the purpose, but he would not press his amendment, which was accordingly negatived without a division.

Mr. Anstey proposed another amendment, empowering the Pope to send Ecclesiastics on special missions if he thought fit, which was also negatived.

Lord J. Russell remarked that if the clause was to be agreed to at all, it should be agreed to in the shape the Lords had sent it down in.

Mr. Anstey then proposed another amendment, to the effect that no Roman Catholic should be sent as ambassador to Rome.

This was also negatived.

The Committee then divided on the clause itself, when there appeared—

For the clause, 79; against it, 22; majority, 57.

The clause was then agreed to. On the 5th clause, Mr. Pearson moved an amendment, to the effect that nothing contained in the Bill should authorize intercourse in ecclesiastical matters now forbidden by law.

The Committee again divided, when there appeared—

For the amendment, 29; against it. 65; majority, 36.

Mr. Anstey moved an amendment on this clause, omitting the words which seemed to favor the retention of penal laws.

Lord J. Russell did not see the matter was of much importance, but he thought it would be better to leave the clause as it stood.

Mr. Anstey allowed his amendment to be negatived, but opposed the clause itself.

The Committee divided, when there appeared—

For the clause, 77; against it, 4; majority, 73.

The clause was then agreed to, and the Bill went through Committee.

The Morning Herald states that 273 Petitions against this Bill have been presented, signed by 46,034 persons, while not a single petition in its favor has appeared.

The good work of the erection and restoration of Churches is going on nobly in England. The Bishop of Gloucester and Bristol has lately consecrated three Churches, the Archbishop one, and the Bishop of Winchester one. The corner-stone of a new Church has been laid in the city of Chichester, for the use of a congregation who have hitherto used the north transept of the Cathedral. The Cathedral is about to be restored at an expense of £23,000. A new Western Window, by Wailes, 22 feet in height, and 17 in breadth, divided into 5 lights, is partly completed. We understand it to be the gift of the Dean's

(Dr. Chandler) Parishioners in London. The ancient Church at Yarmouth has been completely restored, and was re-opened by the Bishop of Norwich on the 24th ult., assisted by the Archdeacon and the Diocesan Clergy.

We observe in both the English Churchman, and the Colonial Church Chronicle, a reprint of the standing notice on our first page, of the Daily Service in this city.

REVIEW OF AYDELOTT'S "PROSPECTS OF THE CHURCH." Continued.

Having set forth his plans for the reformation of the Clergy and Laity, by expelling all those from the Communion of the Church who do not agree with the "Founders of the Parent Society in general," and himself in particular, Dr. A. next proceeds to describe the power and authority of the Church as he understands them. The duty of the Church is, he says, "to extend the preaching of the Gospel as widely and rapidly as possible." By the Gospel, he means those three points quoted in our last number, and those only; and the Church is a mere "witness and a keeper of Holy Writ," in his view. "What, then, is the *essence* of Popery"? he asks—"*That he as God sitteth in the temple of God, showing himself that he is God.*" (2 Thess. ii. 3, 4.) "How opposite is all this to true Christianity. In the latter, God is the only Lord of conscience, and therefore his revealed will, the Bible, is our only rule of faith and practice, and the Church is merely 'a witness and a keeper of holy writ.' As Christ's servant, her duty is to publish his Gospel to all nations. *Here her power and her obligations alike end.* Hers is merely a ministry. She cannot add to the truths and precepts of God's word; she dares not diminish them. She has no *sovereign* authority over men's consciences; she is merely their servant for Jesus' sake."

Now we venture to say, that a more preposterous mixture of truth and error was never compounded, than is described in these few lines. The duty of the Church is to "publish the Gospel to all nations", and, "*here her power and her obligations alike end.*' Did Dr. A. ever read the latter part of the Gospel of St. Matthew? Did he ever ponder the solemn command—"Go ye and teach [or make disciples of] all nations, BAPTIZING them in the name of the Father, and of the Son, and of the Holy Ghost."? If the Church preaches, but does not baptize, does she perform her duty? Has the Dr. ever read the words, "Unless a man be born of water and of the SPIRIT he cannot enter into the kingdom of God," and taught the people committed to his charge, that by these words they "may perceive the great necessity of this sacrament" of Baptism? Truly he must have strange notions of "the powers and obligations" of the Church.

Again: those who have been thus made disciples, must keep the faith to their lives' end, or they become the subjects of Church discipline. Is it not the duty of those entrusted with the ministry to "drive away erroneous and strange doctrines"? Why, certainly—the Dr's. book assumes that very principle. The Church then, is more than *a witness and keeper.* "She has authority in matters of faith," as our 20th Article teaches; and this is a very important part of her *power*; and the exercise of it is an indispensable *obligation*. What, then, becomes of the assertion that "she has no authority over men's consciences"; and why does our author deny its existence in one place and claim it in another? If the Church of Rome has made extravagant claims, and abused her rightful powers to unrighteous ends, she is responsible to the Great Head of the Church; nor can she claim obedience to her mandates from the other branches of His vine. But it does not thence follow that every particular Church which claims a spiritual authority thereby "usurps the throne of God, and sits in the temple of God." She may "claim the subjection of men's consciences to her decrees" within lawful limits, but it does not thence follow, that "the Bible sooner or later will become a forbidden book, and the power of *her* priesthood, and the efficacy of *her* sacraments, be really made to supersede Christ, and the Gospel of his grace."

"Suppose," says our Author, "for example, that in certain parts of a Church whose doctrinal standards were essentially protestant, there should be put forth not only the claim of a power to bind men's consciences, but along with this tremendous assumption of an authority co-ordinate with the Word of God, a denial also of the doctrine of justification by faith only, and of other great evangelical truths, and the claim of an exclusive possession of sacerdotal authority, and of Church ordinances. Now who cannot see, with the Bible in his hand and the volume of ecclesiastical history before him—who cannot see in such an anti-evangelical party and its lofty pretensions, all the elements of a genuine Popery?" "Let any one look into the writings of Bishop Hobart, the distinguished oracle of a well-known party among us, and he will there find the grand fundamental principle of Popery unhesitatingly laid down—the *power to bind men's consciences* with the awful force of the highest moral obligation, a power clearly *divine*, for what more than this as a Lawgiver does God himself ever do? And he will find it also maintained, as was to be expected, that we are not justified by faith only; that the sacraments are exclusively in the hands of the Episcopal ministry, and that, as administered by them, they are necessary and efficient to our regeneration, justification and salvation; and therefore that the Churches of other denominations, however evangelical in doctrine, are no Churches; their sacraments, no sacraments; their ministers, no ministers: and that both ministers and people, however penitent, believing, and holy, have neither part nor lot in the covenant of mercy." He then asks "What element of Puseyism does not the Hobart theology contain? Some of them indeed quite largely developed. It is, in fact, but a step or two, and those very short ones, from the New York School to that of Oxford. No one who stands at the first point has a right to find fault with those who have gone onward to the second. The latter are, so far forth, the consistent men: they have merely carried their principles a little further. . . . . . Should the disciples of the Hobart school not generally run into Romanism, but remain stationary, we could not but regard it, on their own account at least, as a *happy inconsistency*. But can they remain long in their present position? Must they not fall back on the Articles and Homilies of the Church, or go onward to Rome?" Cool comfort this for the Rev. Drs. Anthon and Smith, and the *nominal* editor, *et id genus omne*; who have professed such devout admiration of Bp. Hobart, and such an unerring tread in his footsteps! We have quoted thus largely to give our readers a full specimen of our Author's logic, propensities, and scriptural knowledge. Of course it is needless to *prove* that Bp. Hobart was right, and that Dr. A. is wrong in his view of the Church, the ministry, and the sacraments; nor need we fight with him over again the battles of Bowden and Miller, or Wainwright and Potts. Nor need we show how Bps. Andrews and Taylor, and Pearson and Bull, and Drs. Hammond and Barrow, and the whole body of the non-jurors, were among the most resolute, and certainly the most successful, opponents of Popery. The Church of England remains the same in her Doctrine, her Liturgy, and her ministers, that she was 300 years ago, because she has firmly held the Catholic tenets which Bp. Hobart inculcated; while in Germany and Geneva, the system Dr. Aydelott admires, has developed itself into rationalism and infidelity, and led to the denial of every revealed doctrine of God's Holy Word. Thus then, we have a fearful exemplification of our Lord's words—"Beware of false prophets—by their fruits ye shall know them." But in opposition to these *facts* we have the narrative of a Dr. —, who, in his younger days, *preached Bp. Hobart and not Jesus Christ*; and of another very wise young man "who, though brought up in our Church, had been converted to Christ by the blessing of God *simply upon the reading of the Scriptures!* So well had he read them that he did not know there could be an *unconverted* professor of religion, or an *unregenerate* minister. Having thus framed his own system, he commenced his studies as a candidate for Orders; and found that he had a great many things yet to learn. This seemed to him "another Gospel"; he waxed pugnacious; was ordained notwithstanding: gave up the friendship of his teachers: some years after got to be editor of a religious periodical in which (in his own opinion) he laid bare Bp. Hobart's *unscriptural theology and showed how Romanism was its fruits*: nobody minded him then, but now his writings are confessed to be "exact predictions of the terrible evils which were then before us, and have since come upon us." "Thus," quoth he, "Churchmanship, by a perfectly natural process, has produced Puseyism; and is not Puseyism rapidly running into Romanism?" The remedy for this is to have "*Bible views of the Church* as [merely] the keeper and witness of Holy Writ"; and to understand the Scriptures as do the venerable founders of ——THE "PARENT SOCIETY." Hum! Ha! Indeed!

Our friend of the dark lantern then proceeds to set forth *formalism* as a besetting sin of the Church. Our observances and forms render us a Church "altogether peculiar" from "other Protestant denominations." This seems to be a blemish in the Dr's. opinion: we think it an honorable distinction of a true branch of the Catholic Church. He thinks that there is no ground to complain of a laxity in this matter—we are glad to hear it, for we have heard that in Ohio the ante-communion service is generally omitted on Sundays, and that with the implied sanction of the Bishop. Now as the House of Bishops, in 1821, gave a very clear and emphatic opinion on the construction of the rubric, which may be found on page 230 of the Journal for 1847, and as this must be well known to the Bishop in question, it is not to be supposed that he would have the arrogance to set up his opinion against that of men so much more venerable and learned than himself; and we suppose that Dr. A. had special reference to this point in his above given assertion, in order to contradict this very widely-extended rumor. Perhaps in the next edition of his *valuable* work, he will append a brief foot note on the subject, confirming the denial in express terms.

Lamentable, however, are his wailings on the deficiency "in respect to the vital doctrines and moral precepts of the Gospel." "Do we, for example, hold up with great plainness, clearness, and fulness, in all our teachings, both in the pulpit, and from the press, the great Bible doctrine of justification by faith only?" Of course we might safely answer, "Yes," except in the case of those who are infected with Calvin's leaven; and teach his dogmas as revealed truth, instead of the doctrines of the Church Catholic. We fear the Doctor is one of this class; and our suspicions are confirmed when we find him talking of the doctrine "being obscured and mystified by being mingled with works of the law and sacramental observances," the meaning of which will be fully developed when we read what he says of the Mulcahey ordination. He states the following *fearful* fact. A student in "one of our Theological Seminaries wrote to an Evangelical minister, a Rector of a city parish [and of course immensely wise], requesting him to state what was the true doctrine of justification; and adding that a compliance with this request would, he hoped, greatly benefit himself, and not a few others. Alas! thought the minister, and is it so in our schools of the Prophets! What must be the state of our Church"! Could we believe the Dr. used the word Evangelical in its *true* sense as *opposed to Puritan*, we might conclude that the students, being at Alexandria or Gambier, wished to obtain some sounder dogmatic teaching than is to be found in Knapp's Theology or the "Book on Oxford Divinity," and applied to a sound Churchman in the manner stated. Knowing, however, our author's fondness for the *cant* sense of the term, we had to dismiss this idea; and after profound cogitation we came to the conclusion, that the student aforesaid was playing a practical joke on the good Rector, by getting him to explain at length the inconsistencies and absurdities of the Puritan theology, as viewed by the light of the Church's teaching. If either the letter or the reply was written on All Fool's Day, the coincidence would be remarkable.

We then come to the ordination of Mr. Mulcahey, and this excites the most mournful lamentations on the part of our lugubrious friend. His observations are so irresistably ludicrous, that we wish we could give them at full length: this, however, our limits forbid, and we can only give specimens. "*This*, it seems, was suffered to pass off with only a *secret shake of the head!* How long, at this rate, before as a Church we shall die *without a sign*"? "What are we coming to? Can such things be much longer endured?" "Neither did the Bishop himself blieve that we were 'completely justified by faith.'" "Was not this fact an additional and vastly sorer evil, and a most emphatic call for solemn protest before God and his people?" Surely if ever there was an occasion when the voice of remonstrance should have been lifted up louder than seven thunders, it was then. Nothing but such hurricane blasts will be likely to clear our ecclesiastical atmosphere of that creeping miasma which has already proved fatal to so many in high places and low." It seems the Dr. thinks the Rev. J. W. Cooke should have *brawled in Church*, which he poetically terms *maikng more noise than seven thunders*, and *stirring up a hurricane*. The Rev. gentleman in our opinion made himself silly enough as it was: and had he attempted to *thunder*, he might have exposed himself to very unpleasant consequences, and even have bursted himself, as did the frog in the fable. Dr. A. is all the while *croaking*, and perchance it sounds in his ears as *thunder*: it only produces an effect on our risible muscles.

Another subject of lamentation with the Dr. is that Regeneration is not confounded with *a change of heart*, in other words renovation or renewal.—Here we have the same stale charge which sectarians so often alleged against Bishop Hobart, and against which he so triumphantly vindicated himself in his writings. The "subject of Regeneration has been too often altogether identified with Baptism," as if forsooth the Church and the Bible taught any other; and "there are those in almost every part of our Church, who regard every pretension to a change of heart or conversion as the vile cant of hypocrisy, or the drivelling of a weak though honest fanaticism." In proof of this we are told of "the lay officers of a parish" who accused their Bishop of error in a printed communication because he "plainly and solemnly urged upon these *baptized* persons then before him [for confirmation] the subject of *Spiritual Regeneration*, or that holy change of character without which none can see the Lord! How must such a people have been instructed?" Much better in the doctrines of the Church than the learned Doctor. The Bishop, it seems, spoke of that as future and contingent, which the Prayer Book in the Confirmation office taught them had already been effected in Baptism; and they believed the latter rather than the former! Well may the Dr. say, these offices must be *reformed*: while they remain in the present form the cause of Puritanism and Calvinism is hopeless. The dullest eye can see that it does not teach the doctrine of the Sacraments "as this Church hath received the same." But when the Dr. asserts that those who use the language of the Church in preference to his own, *therefore* deny the necessity of conversion from sin, and repentance from dead works, and the necessity of holiness to see the Lord, and the duty of inculcating the moral precepts of the Gospel, he draws a little too largely upon the credulity of his hearers. They are faithfully and zealously dwelt upon by the great body of the clergy, except those of the Antinomian school; and it has been a continual ground of complaint against High Churchmen that their preaching was too moral and legal:—not "full enough of Christ":—not sufficiently fraught with "the doctrines of grace", i. e. the five points of Calvinism. That discipline might be stricter all must admit, but perchance Dr. A. might be one of the first sufferers under the new regime for error of doctrine; and some of his dear Puritan editorial brethren might be hauled up for their gross violations of the ninth commandment, to say nothing of other transgressions. There is a passage in the New Testament which says, "Thou hypocrite first take the beam out of thine own eye, and then shalt thou see clearly to pull out the mote out of thy brother's eye." MASTIX.

(To be Continued.)

Foreign Intelligence.

ENGLAND: *Gloucester Cathedral.*—A commencement has been made with the work of restoring Gloucester Cathedral. The west front is undergoing restoration. In the choir, a stone pulpit of great beauty has been erected on the north side, in the room of the wooden pulpit, which occupied the centre; the unsightly pews, it is said, are to be removed and replaced by kneelings fronting the east, in conformity with the style of the choir.

Ely Cathedral.—A new stained-glass window, representing the leading traits in the life of the venerable Bede, is being put up in Ely Cathedral.

Canterbury.—The new Synagogue in King street, Canterbury, is being erected on the site of the ancient house of the redoubted "Knight-Templars," once the unrelenting foes of the persecuted Israelites, but now themselves swept from the face of the earth, together with their house, which has thus given place, in the lapse of ages, to so singular a reversion.

Departure of Missionaries.—On Sunday, the 27th ult., the Archdeacon of Albany, in the diocese of Cape Town (the venerable N. J. Merriman), and the rest of the Albany mission, consisting of the Rev. H. M. White, Fellow of New College, Oxford (who goes for three years), the Rev. George Thompson, Dr. Andrews, Messrs. H. Tempest Waters, James Baker, and Thomas Henchman, catechists, sailed from Gravesend, in the Gwalior. Divine service had just been celebrated on board, between decks, attended by all the emigrants, as well as the cabin passengers, and by some members of the family of the Archdeacon, Mrs Merriman, and Mr. White. The anchor was weighed almost immediately, and the ship began to move off exactly at noon.

Marlborough College.—The Annual Distribution of Prizes to the Pupils of this College. took place yesterday se'nnight, when the Right Rev. the Lord Bishop of the Diocese, who is President of the Council, not being present, through circumstances which he could not control, the distribution was conducted by Lord Courtenay in a highly pleasing and satisfactory manner, the bestowal of each reward being accompanied by some kind words of approbation and encouragement to future effort.

The names of the Pupils reported by the Examiners as entitled to rewards, was then read by Mr. Wilkinson, the Head Master; and the President handed over to them the handsome reward books, as each scholar came forward to the table.

The Officers of the College, and the visitors, subsequently proceeded to the dining-hall, when several toasts were drunk, and speeches were made by Lord Courtenay (the Chairman, in the absence of the Bishop), the Rev. J. Fraser, the Rev. M. Wilkinson, and the Rev. Sir E. Williams.

SCOTLAND: *Divine Service at Iona.*—Dr. Ewing, the new Bishop of Argyle and the Isles, in the course of his visitation to the south-western portion of his diocese, celebrated divine service at Iona, attended by a number of Presbyters. There was a numerous attendance of natives.

IRELAND: *Endowment of the Romish Priesthood.*—It is alleged that the subject of the state endowment of the Romish Priesthood will shortly be discussed by the Roman Catholic Hierarchy. It is supposed that they will unequivocally repudiate a stipendary State connexion, but that the attachment of a house and glebe land to each parish as a permanent endowment will meet with their approval.

FRANCE: *National Assembly.*—The committee on worship have been occupied with the subject of several petitions praying that coadjutors in churches might be immoveable, and that ecclesiastic tribunals might be created to try offences against church discipline. M. Pradee, who had been appointed to draw up a report on the matter, proposed to postpone the decision on the question to the discussion of the organic laws of public worship. The committee decided, on the contrary, that the questions alluded to ought to be referred to the executive power and to the Minister of Public Worship; also, that they ought to be the object of a special Convention between the Sovereign Pontiff and the Government.

The Parochial Clergy in France.—A number of petitions have been addressed to the Assembly, demanding an alteration in the position of the parochial Clergy, the major part of whom are removeable at the good pleasure of the Bishop. The object of the petitioners is to have the tenure of office of all the parochial Clergy (except assistant curates) made perpetual and irrevocable except through a canonical judgment. They also call for the restoration of Diocesan Courts. In the Committee of the Assembly to which the petitions have been referred, the question has been raised, whether the Assembly can interfere at all in a matter appertaining, it is contended, exclusively to the Pope's jurisdiction.

Union of Lutherans and Calvinists.—The long contemplated fusion of the Lutheran and Calvinistic doctrines is finally agreed upon, and the grand Protestant Synod is to be held on the 9th of September, wherein the interests of each sect are to be discussed, and judgment pronounced as to which of the two is to give way to the other. A new feature in the ever-varying physiognomy of Paris is created by this gathering. In our public walks and assemblies may be observed strange groups, such as we never beheld before. The grave and solemn Lutherans of Alsace, with long beards and yellow hair, calm, reflective and passionless, jostle the bold and fiery Calvinist of the south, ever ready to fly to arms, seeking reproach where none is meant, with a restless flashing eye which seems to dart defiance on all who meet its gaze. It is easy to see that these men have not forgotten that the last Synod to which they were convoked was held amid the caves and solitary fastnesses of the Cevennes. They remember yet the dragonades of Montrevel and Villars; their hatred to the Catholics is just as fresh as in the days of Jean Cavalier and his brave Camisards. The approaching conferance will have an immense influence over the future position of the Protestants of France. There is said to exist much powerful talent among those of Nimes Toulouse; their fiery energy is dreaded to this hour, while their brethren of La Rochelle, who muster in great numbers to this moment in Paris, are remarkable for their coolness in debate and subtlety in argument. They are all amongst the most considered and wealthy inhabitants of the place—the *haut commerce* of which is entirely Protestant.

GERMANY: *General Assembly of the Protestant Churches.*—A provisional committee has been formed at Frankfort with a view to effect a coalition of all the "Evangelical communions" throughout Germany, for the purpose of organizing a National German Evangelical Church. A general assembly is to be convoked at Wittenberg, at the beginning of September.

Wurtemberg.—The Government of Wurtemberg has published a project of Church reform having for its object to give to the Protestant Church a Presbyterian constitution, and to organize a national synod.

Ronge in his true colors.—The notorious Ronge, who was at one time mistaken for a great reformer, a second Luther, makes open profession now of Socialism.

PRACTICAL POPERY IN EUROPE: *Mariolatry in Spain.*—The religious regeneration of Spain, in the Romish sense, is to be brought about by an association recently formed under the title "Association of continual prayer for the greater honor and glory of God, and of Mary most holy in her immaculate conception." Every branch Society or "Oratory," arranges to keep up continual prayer, by the members distributing the hours of the day among them. The number of members is not to exceed fifty, so as to allow at least half an hour for each, in the course of the twenty-four hours of the appointed day of prayer which comes round once a year. The number of "Oratories" exceeding 365, a day is allotted to each, as to keep up the prayers of the General Association throughout the year. The members bind themselves—1. To wear the miraculous medal of the Conception. 2. To pray before the medal according to a set form at least once a year. 3. Upon hearing any blasphemous language to ejaculate—"Blessed be the holy name of God, and the moment when most holy Mary was conceived without sin." The Association is set up with the approbation of the Archbishop of Toledo and the Spanish Bishops generally, and the Nuncio has procured for it from the Pope a grant of 1,800 days indulgence for each member, as often as they fulfil the last-named obligation.

The Pope.—The *Giornale Romano* gives a flourishing account of a visit of Pius IX., on the 2d inst., to the Church of the *Porziuncula*, for the purpose of procuring for himself the indulgence called the pardon of *Assisi*. The legend is that in 1221 Saint Francis of Assisi, while praying in his cell at night, was suddenly visited by an angel who commanded him to proceed to an adjoining chapel. He obeyed, and on his arrival he saw "Jesus Christ and the blessed Virgin, surrounded by a multitude of angels, whereupon he prostrated himself before their sacred majesties." Being commanded by a divine voice to ask whatever he pleased, he requested a plenary indulgence to be granted to all who should, after confession and communion, enter the Chapel, and that upon each visit. There being a delay in the grant of this favor, "he implored the mediation of Mary, who, touched by the tears and fervent sighs of Francis, forthwith procured it from her Divine Son." Having obtained it, St. Francis proceeded to Pope Honorius III., whom he informed of what had taken place; but the Pope hesitated to confirm the grant, thinking it too large, but ultimately consented, with the restriction, however, that it should take effect only one day of the year; and the day fixed by a miraculous vision which St. Francis had, was the evening of the feast of St. Peter *ad Vincula* and the day following. Paul III., in 1544, extended it to every day in August, and subsequent Popes decreed that on the 2d of August the same indulgence should be attainable in all the Churches of the Franciscans throughout the world, as well as at Assisi. The Sanctuary, the account adds, is one of the most celebrated in Italy, and has drawn its hundreds of thousands of pilgrims annually; even now the number amounts to from twenty to thirty thousand, who come to it from all parts of the world in quest of eternal life in this chapel, on which is placed the blasphemous inscription:—"*Hic est thesaurus vitæ æternæ.*"

Domestic Intelligence.

NEW YORK.—*Diocesan Convention.*—The Annual Convention of this Diocese will assemble on Wednesday next, in St. John's Chapel, in this city. Divine Service to commence at 10 o'clock, A. M. The collection at the Offertory will be in aid of the funds of the Protestant Episcopal Tract Society.

In the evening of the same day, in the Church of the Crucifixion, Astor Place, the Anniversary of the Diocesan Church Institutions will be celebrated; and a collection made in behalf of the New York Bible and Common Prayer Book Society.

ORGAN FOR GRACE CHURCH: *Charleston.*—A number of professional gentlemen and amateurs met at the manufactory of Mr. Henry Erben, Centre Street, on Tuesday evening last, to test the qualities of the new organ recently built for this Church. It is in the Gothic style of architecture, corresponding with the Church, from plans and designs of Col. White, of Charleston. It is 22 feet high, 14 feet wide, and 6 feet deep. It has 20 stops, 2 sets of keys, and two octaves of pedals from *C. C. C.* It cost $2000. The result was highly satisfactory.

MAINE: *Ordination.*—On the twelfth Sunday after Trinity, September 10, in St. Mark's Church, Augusta, the Bishop admitted to the Sacred Order of Priests, the Rev. D. R. Goodwin, Professor of Modern Languages in Bowdoin College. Morning Prayer was read by Rev. Alexander Burgess. The Sermon was preached by the Bishop, Text 2 Timothy i. 6. The Candidate was presented by Rev. T. F. Fales, of Brunswick. Both the above named Presbyters united with the Bishop in the laying on of hands.—*Christian Witness.*

TENNESSEE.—[From the Journal of the Twentieth Annual Convention.]

OFFICERS.—*Secretary and Treasurer*—Rev. J. T. Wheat, D.D., of Columbia.

Standing Committee.—Rev. J. T. Wheat, D.D., President, Rev. William C. Crane, F. B. Fogg, and John Shelby, M.D.

Delegates to General Convention.—Of the clergy, W. C. Crane, Thos. W. Humes, Rev. D. C. Page, D.D., J. T. Wheat, D.D.—Of the laity, F. B. Fogg, W. H. Stephens, Lucius J. Polk, and Dr. Samuel Oldham.

Book Depository Committee.—Rev. Messrs. Crane and Wheat, John Shelby, M.D., and M. Watson.

EPISCOPAL ADDRESS—*Extracts:*

Immanuel Church, Lagrange.—Scarcely any congregation in this Diocese has suffered more by death and removals than that of Immanuel Church; and recently it has been called to lament the departure of one of its most efficient members. Mr. John Anderson, well known in this and in the Diocese of North Carolina, for his humble piety, and fervent zeal for the Church, was called to the reward of the righteous on the 13th of last May, his faith unwavering, his hope bright and cheering to the last. This brief and incidental notice I consider due to the memory of one of the most exemplary members of our communion I have ever known. It is a pleasure, too, to record here my sense of his worth, and of the obligations which bound me to value his friendship, and now to cherish his memory. "He was in Christ before me," and to his meek, but instructive conversation, to his exemplary deportment witnessed twenty-five years ago, do I now feel that I am greatly indebted, under God's blessing, in being turned away from the love of this world, to seek Christ and the peace which He alone can give. Truly may it be said of him, "a good name is better than precious ointment," and that "his memory shall be blessed."

Collegiate and Theological Seminary.—The Rev. Dr. Wheat has resigned the Rectorship of Christ Church, Nashville, and expects shortly to remove to Columbia, for the purpose of establishing a school, which we may hope, with God's blessing, will supply the immediate wants of the youth of the Church in this Diocese for intellectual and religious teaching, and ultimately contribute largely to the education and preparation of a native and efficient ministry to labor in the cause of Christ and the Church in the Southwest. I need not detain you by any remarks to show the importance of such an agency to meet our great and pressing wants in these respects. Its necessity is obvious to all, and our destitution—vacant parishes and unoccupied stations, whence the cry for help reaches us in urgent and earnest appeals—are stronger arguments than any reasonings which I could employ, to move us all to united and vigorous exertion for accomplishing the object which has been named. As early as the year 1832, the Convention of the Church, in this diocese, placed upon its Journal the following declaration, viz: "Whereas this Convention is deeply sensible of the great want of clergymen of the Protestant Episcopal Church in this Diocese, and also of the wants of our sister churches of the Southern and Southwestern States generally: And whereas, we believe that the interests of this Church can only be advanced in those sections of the Union above alluded to, by providing ministers of piety and learning to labor at her destitute altars: And also, that the cause of true religion and learning may be most effectually promoted, by providing for the instruction of those who are preparing for Holy Orders—therefore *Resolved*, That the Convention pledge themselves, if funds can be obtained, to establish at some eligible location in this Diocese, a Classical and Theological Seminary of learning, in order to educate, or aid in the education of persons who are desirous of obtaining Holy Orders."

In pursuance of the objects herein stated, measures were taken to procure funds in the year 1836, and the work was entered upon with every promise of entire success. A very advantageous charter was granted by the Legislature, and large sums of money pledged in this State and in Mississippi, to found and endow the proposed seminary. Unfortunately for our hopes so fondly cherished, the financial distress which overspread the country in 1837, and in the few years succeeding, defeated the whole scheme, and the only efforts made since, which looked to classical and theological education in connection with the Church in this Diocese, have been of a private character. The school established at my own house for boys, who were instructed in part by candidates for orders, fully met my expectations during the four years it was in existence. But my own enfeebled health, and necessary absence from home in the discharge of Episcopal duties, added to distressing family afflictions, obliged me last year to relinquish it, and dismiss the pupils whom I had gathered together. Since the adjournment of the last Convention, Col. Andrew J. Polk, of Ashwood, Maury county, impressed with the importance of this subject, has, with a liberality which I trust may provoke others to good works, as well as bring a rich reward to his own soul, placed at my disposal the sum of $1500 for the establishment of a diocesan school in Maury county. This money is now loaned out at legal interest. Some other gentlemen in Maury county have promised subscriptions to the same object, amounting in all to about $1500 more. I respectfully suggest that this Convention take the subject into consideration, and adopt such measures as in its wisdom shall be deemed best calculated to attain the ends contemplated.

Statistics.—Number of Clergy, 16; Confirmations, in six parishes, 109; Candidates for Orders, 6.

LOUISIANA.—[From the Journal of the Tenth Annual Convention.]

OFFICERS.—*Secretary*—John L. Lobdell, Esq., of West Baton Rouge.

Standing Committee.—Rev. Dr. Hawks, Rev. Mr. Preston, Rev. Mr. Goodrich—Mr. L. C. Duncan, Mr. P. M. Ozanne, Mr. W. M. Goodrich.

EPISCOPAL ADDRESS—*Extracts:*

The late Rev. W. Peck.—In surveying the incidents of the past year, whilst we may truly say that goodness and mercy have followed us as a Church, we have not been left without some warnings, which teach us that this is not our rest. Death has been permitted to do his work among us, and for the first time since my connection with the diocese are we called upon to notice the decease of a clerical brother. The Rev. Wiley Peck, who was with us on the last occasion of our conventional meeting, with as strong a probability as any of our own number of being spared many years for the Church's service, has been called to his account. He was cut down in the midst of his years and his usefulness, falling a victim to a deadly disease, while devoting himself to the relief of the sick poor and the dying of his parish. In his warm and affectionate Christian heart, and his cordial devotion to the work of his Master, we cannot but remember qualities which endeared him to us while living, and now call for a record of our sorrow, that we should have been thus early deprived of his presence as a companion and fellow-laborer in the field which has been assigned us.

The late Judge Butler.—Nor was our loss confined to the clergy only. We have been called to lament the departure of more than an ordinary number from among our flocks. Of these, I doubt not that the place of our present meeting will call strongly to mind one whose relations to our portion of the Church were such as to make his death an event, not only truly distressing to his particular parish, but an afflictive dispensation to the whole diocese. The name of Judge Thomas Butler, has been so intimately associated with the Church in Louisiana, from its first organization up to the period of his death, as to have made him perfectly identified with it. It is believed that he was absent from few if any of its conventional meetings, exercising always, by his elevated sense of moral rectitude, his great intelligence, his sound judgment and known devotion to the best interests of the Church, an influence which was always recognized, and ever treated with the deference due to such an assemblage of virtues. His loss is one which we cannot but feel acutely, and mourn with no ordinary sorrow. He died while he was on his way to take part in the deliberations of the late General Convention of the Church, and while therefore at his post engaged in the special service of his Lord and Master. For the good example of those of our fellow-servants who departed this life in His faith and fear, we have assuredly reason to praise and bless God's holy name, and to beseech Him to give us grace that we, being followers of those who have inherited the promises, may with them be partakers of his heavenly kingdom.

Summary of Duties.—I have during the conventional year baptized thirty-five children and three adults. I have held twenty-six confirmations, at which I have confirmed two hundred and three persons.

I have ordained seven persons to the offices of the ministry, four deacons and three priests; one of the former, the Rev. Mr. Stout, being by the hands of my Right Rev. Brother, the Bishop of Virginia, who kindly acted for me in the performance of the ordination office.

I have during the year consecrated two Church edifices, and have to report several others more or less ready for the same service.

Our present number of actual candidates for orders is one; seven other persons are however in course of preparation for the ministry in this Diocese, more or less of whom will be shortly admitted.

Church Schools.—Of the condition of the shcools for the instruction of the young, under the care of the churches in the Diocese, I refer you to the report of the Board of Education, from which you will learn that those already existing are in a healthy condition, and that others have been founded.

Upon this subject it gives me great pleasure to perceive the growth of an increasing interest among the members of our venerable communion, for the establishment of schools for the training of the young under her care and oversight, in which the lambs of our fold may be brought up, to lead lives honorable to themselves and useful to their generation, in which under the gentle guidance of her maternal hand they may be prepared for admission into that holy presence, where, as parents, sponsors and ministers, we too may be allowed to appear and say "here, Lord, are we, and those whom thou hast given us."

Clerical Changes.

The Rev. Dr. Williams having resigned the Rectorship of St. George's Church, Schenectady, and entered upon his duties as President of Trinity College has taken letters dimissory from the Diocese of New York.

The Rev. W. F. Walker, from the Diocese of New York, has become the Rector of Union Church, Humphreysville.

The Rev. Sylvester Nash has accepted a call to the Rectorship of St. John's Church, Essex, Ct.

The Rev. Benjamin Franklin, of Maryland, has taken letters dimissory to the Diocese of New Jersey, where he has accepted an invitation to the rectorship of the new congregation organized in South Trenton.

The Rev. Henry S. Keppler has taken letters dimissory to the Diocese of Virginia.

The Rev. James Abercrombie has taken letters dimissory to the Diocese of Wisconsin.

Notices.

☞ The Annual Meeting of the Corporation for the Relief of the Widows and Children of Clergymen of the Protestant Episcopal Church, in the State of New York, will be held in the Sunday School-room of St. John's Chapel, New York city, on Tuesday, September 26, at 5 o'clock, P. M.

J. W. DILLER, Secretary.

New York, September 16, 1848.

☞ The Anniversary Celebration of the "New York Bible and Common Prayer Book Society," "Protestant Episcopal Tract Society," "The Missionary Committee of the Diocese of New York" and "the Committee on the Education Fund," will be held at the Church of the Crucifixion, on Wednesday evening next, at 7½ o'clock.

A collection will be made in aid of the funds of the New York Bible and Common Prayer Book Society, after a sermon by the Rev. Dr. Higbee.

THOMAS C. BUTLER,
Chairman of the Joint Committee of Arrangements.

New York, September 23, 1848.

☞ On Sunday morning next, in St. Paul's Chapel, a collection will be made in aid of the funds of the "New York Bible and Common Prayer Book Society"—one of our oldest and most important institutions, which distributes annually to every section of our widely-extended country,—in response to the appeals of Bishops, Missionaries, Parochial Clergymen, and Laymen—thousands of copies of our inimitable Liturgy, and of the Holy Scriptures. The calls upon its bounty have far exceeded the ability of the Treasury to meet them; and it is earnestly hoped that a liberal contribution will be made in its behalf.

New York, September 23, 1848.

☞ A Stated Meeting of the New York Ecclesiological Society, will be held at St. Paul's Sunday School Room, on Monday, October 2d, at half-past 7, P. M.

Entrance from Vesey street.

By order of the Committee,
THOMAS S. PRESTON, Rec. Sec'y.

New York, September 23, 1848.

Protestant Episcopal Tract Society.—The Annual Election for Officers and Trustees of the Protestant Episcopal Tract Society, will be held at their Depository, No. 20 John street, on Wednesday morning next, 27th inst., at 9 o'clock.

D. HUBBELL HOYT, Sec'y.

New York, September 23, 1848.

FRENCH PROTESTANT CHURCH DU ST. ESPRIT,
(Corner of Franklin and Church streets)

Divine Service will be resumed in this Church on Sunday next, at half-past 10 o'clock, A. M.

New York, September 23, 1848.

GRACE CHURCH, NEWARK. N. J.

The Bishop of New Jersey, with Divine permission, will consecrate Grace Church, at Newark, N. J., on Thursday the 5th day of October next. Divine Service will commence at 11 o'clock. The collection at the Offertory will be appropriated to the provision of a Rectory. The Reverend Clergy will assemble at the old Church in Market street, at 10, A. M., and are requested to come with surplices.

September 23, 1848—2t

To Correspondents.

We are unavoidably obliged to omit the proceedings of the Vestry of St. Paul's Church, Tompkinsville, S. I., and those of the Sunday School Teachers of that Church, upon the death of Archibald Gordon, Esq. We will insert them in our next.

The obituary of Abraham Van Boskerck is also crowded out, together with many other items of interest.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 12th inst., the Treasurer has received the following contributions:

From Christ ch, Tarrytown, N Y, 14 08; St John's, Georgetown, D C, half, 25; L Pettit, Rockaway, L. I. 5; St Paul's, Detroit, Michl 72; Trinity ch. Princeton, N J, 55; St Luke's ch, Catskill, N Y, 25; St George's, Newburgh, N Y, 62. Total, $268 08.

THOMAS N. STANFORD, Treas.,
New York, September 19, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since his report of 12th inst:

From St John's ch, Waterbury, Ct, 50; S S, St James's ch, Bristol, Pa, for Africa, 12 40; Mrs A T A, by Rev C C Hoffman, for Africa, 10; Trinity ch, Fairfield, Ct, for Africa, 20; St John's ch, Georgetown, D C, half, 25. Total, $107 40.

J. SMYTH ROGERS, Treas.,
New York, September 19, 1848. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 12th inst.:

From Grace ch, South Middletown, Orange county, Rev G W Timlow, 3 90; a lady, donation, 3; John S Dewey, annual, 1; Rev Wm Walton, do, 2. Total, $9 90.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, September 19, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums, since his report of 12th inst:

From Trinity ch, Rev E Y Higbee, D D, 55 90; a lady, donation, 2; Rev Wm Walton, annual, 1. Total, $58 90.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, September 19, 1848.

MISSIONARY COMMITTEE OF THE DIOCESE OF N.Y.

The Treasurer acknowledges, since his report of 5th inst., the following contributions, viz:

From Grace ch, South Oyster Bay, Rev Wm A Curtis (2d contribution,) 5 60; Christ ch, South Middletown, Rev G W Timlow, 5 28; St Stephen's ch, New York, Rev Dr Price, $12. Total amount, $22 28.

C. N. S. ROWLAND, Treasurer,
September 19, 1848. 55 Water-street.

We regret to hear that our Missionary Committee have been unable to pay our Diocesan Missionaries for from six to nine months; and that the *present deficiency in the funds of the Committee* is $1,700.

Protestant Episcopal Church Missionary Society for Seamen.—The Treasurer acknowledges the receipt of the following sums, since date of last report, 12th June, 1848:

From steamship Northerner, 67 cts; ship Baltimore, 1 09; ship Isaac Wright, 44 cts; ship Sir Robt Peel, 1; ship Siddons, 1 25; ship Patrick Henry, 81 cts; steamship Herman, 4 90; ship Hartford, 35 cts; ship Silas Holmes, 15 cts; Parishioner of Church of the Annunciation, 3; Clement Guion, annual subscriber, 2; Henry Fisher, annual subscriber, 2; John V Cox, annual subscriber, 5; Robert Hyslop, annual subscriber, 2; Wm Curtis, annual subscriber, 2; Jos Curtis, do, 2; John Halsey, do, 2; Chas. C Peck, do, 2; H S Routh, do, 4; Mrs Lewis F Battelle, do, 2; Church of the Holy Trinity, Brooklyn, after sermon by Rev Mr Parker, 66; a friend to seamen, 23; E L Houghton, 25; Chas Ely, 25; Edward Haight, 25; T P Cumings, 25; A G V, 25; St Paul's ch, Tompkinsville, S I, 20 46; Christ ch, Poughkeepsie, N Y, Rev Mr Buell, 34; St George's ch, N Y, 44; Christ ch, Brooklyn, N Y, after sermon by Rev Mr Parker, 50 25; collections at the chapel of the Holy Comforter, for the mission, 11 71; for books, 6 67; do, at the chapel of Our Saviour, for the mission, 16 09; do, for books, 23 78. Total, 459 62.

J. DAVENPORT, Treasurer.

New York, Sept. 12, 1848.

Married.

At St. Paul's Church, East Chester, N. Y., on Thursday, 7th inst., by the Rev. Dr. Coit, Rev. HENRY E. DUNCAN, to CATHARINE A., daughter of Robert Bartow, Esq., of Pelham.

Died.

At Ithaca, August 31st, GREENOUGH S. WALKER, son of the Rev. W. S. and E. G. Walker, aged 1 year, and 28 days.

"As the sweet flower that scents the morn,
But withers in the rising day,
Thus lovely was this infant's dawn,
Thus swiftly fled its life away."

Advertisements.

THE WOMEN OF THE BIBLE—D. Appleton & Co. are preparing for publication The Women of the Bible; delineated in a series of sketches of prominent females mentioned in Holy Scripture. By Clergymen of the United States. Illustrated by eighteen characteristic steel engravings. Edited by Jonathan M. Wainwright, D. D. One beautifully printed Imperial 8vo. Volume, handsomely bound.

Contributors to the Work.—Order of Subjects and Authors:

1. Hagar. By the Rev Dr. Sprague.
2. Rebekah. Rev. Mr. Cook.
3. Rachel. Rt. Rev. Bishop Burgess.
4. Wife of Potiphar. By Rev. Dr. Muhlenberg.
5. Pharaoh's Daughter. Rt. Rev. Bishop Doane.
6. Deborah. Rev. Dr. Cheever.
7. Jephthah's Daughter. Rev. Dr. DeWitt.
8. Delilah. Rev. Dr. Wainwright.
9. Ruth. Rev. Dr. Higbee.
10. Hannah. Rev. Dr. Vermilye.
11. Abigail. Rev. Dr. Vinton.
12. Queen of Sheba. Rt. Rev. Bishop McIlvaine.
13. Jezebel. Rev. Dr. Potts.
14. Athaliah. Rev. Dr. Coit.
15. Esther. Rev. Dr. Atkinson.
16. Sara, Wife of Tobias. Rev. Gurdon S. Coit.
17. Judith. Rev. Dr. Kip.
18. The Mother in Maccabees. Rt. Rev. Bishop Elliott.

In this work the publishers hope to present to the public one of the most splendid volumes that has ever appeared; one, too, which shall not be of interest for the day or the year, but which shall be possessed of a perpetual value. Of the ability with which the literary department will be executed it is unnecessary to speak, the above list of names being a sufficient pledge for its excellence.

D. A. & Co. are also preparing "The Sacred Poets of England and America," from the earliest period to the present time. Chronologically arranged, with Biographical and Critical Notices. By Rufus W. Griswold. Illustrated with Steel Engravings. One handsome 8vo volume.

September 23—1t

MR. OLMSTEAD'S Classical and English School, 830 Broadway, corner of 12th street, is now open—Circulars on application at the School-rooms. Evening Classes will be formed in Mathematics, Chemistry, and Natural History, with their application to Civil Engineering and the Arts, by the Principal, A. B. Olmstead, A. M., and Civil Engineer; and in French, by the Instructor in that language, Professor A. S. Villeplait. Terms, &c., on application to these gentlemen respectively. Mr. O., at the school-rooms. Prof. V., at his residence, 224 Greene street. Sept. 23—3t

A STUDENT of the General Theological Seminary is desirous of employing a small portion of his time in giving instruction in the Latin and Greek Languages, and Mathematics. A private engagement with a family would be preferred.

Address R., at this office. Sept. 23—3t

THE Twelfth Annual Examination of the Pupils in the Poughkeepsie Collegiate School will commence on Tuesday, October 2d, and be continued three days. The Patrons of the School, and Parents who desire to place their sons in one of the best Boarding Schools in our country, are particularly invited to attend.

CHARLES BARTLETT, Principal.

September 23—2t

SWORDS'S Almanac for 1849.—The subscribers respectfully solicit from the Bishops, Secretaries of Conventions, and others interested in the accuracy of their little Annual, the usual returns of the lists of the Clergy, and other statistical information necessary in compiling it, to be furnished early in October.

STANFORD & SWORDS.

P. S. If Journals are sent, the subsequent changes in the lists of the clergy must be noted thereon, or transmitted by letter. September 23.

REASONS Why I am Not a Papist; or, The Churchman Armed against the Novelties, Usurpation, and Corruptions of the Church of Rome, by Rev. N. Richardson, A. M.

Published by STANFORD & SWORDS,
September 23. 139 Broadway

REPRINT of the Journals of Conventions—Diocese of New York, 1785 to 1819, in one volume, 8vo. sheep.

Definitions of Faith and Canons of Discipline of the six Œcumenical Councils, &c. Hammond, 1 vol. 12mo. muslin.

Constitution and Canons for the Government of the Protestant Episcopal Church in the United States. Reprinted with Canons of 1847, under the eye of the Secretary of the House of Clerical and Lay Deputies, 8vo. pamphlet.

Essay on Canon Law, with an Index of the Canonical Code of the Primitive, Eastern, and Western Churches, and a Digest of the Canon Law of the Church in the United States, by Rev. W. H. Odenheimer, A. M. 12mo. pamphlet.

The Offices, Duties, and Responsibilities of Wardens and Vestrymen. 12mo. pamphlet.

For sale at the Depository, No. 20 John street.

September 23.

[From The English Churchman.]

On Monday, 6th ult., as we gather from the *Midland Counties Herald*, the Right the Rev. Bishop of Worcester held his Visitation at St. Philip's Church in Birmingham. A large number of the Clergy were present. The Sermon was preached by the Rev. J. C. Miller, Rector of St. Martin's, from the fourth chapter of the Book of Zachariah, 6th verse—"Not by might, nor by power, but by my Spirit, saith the Lord." The preacher remarked that he had been careful to avoid enlarging upon any doctrine which might be liable to controversy, and had therefore chosen to direct the attention of his hearers to that important doctrine which was set forth in the text—their entire dependence on the Divine mercy for their fitness for the Ministry.

The Bishop, in his Charge, took an entirely different line, and enlarged, as his wont is, on every subject of controversy which has recently engaged the attention of the Church.—Whether his Lordship is exactly the man to set these questions at rest, by his learning and weight of character, we will not determine.—Every man, however, occupying so high a station, has his peculiar value and usefulness.—The Bishop of Worcester's peculiar use appears to us to be as an authoritative exponent of popular religionism. His Lordship is not a partisan of Low Church views, much less of High Church. His theology is that of the present age, or rather of the current year, consequently we must not look so much for consistency, or depth, or Scriptural precision, or comprehensive Cathoilcism—these, we say with deference, are not his Lordship's *forte*. But that which we readily concede to him, and which, we apprehend, his Lordship himself will consider no slight tribute for us to make, is a portion of that candor and liberality in religious matters which mark the present age.—His Lordship is a man of the world; he thinks the world, in the present century, to be highly intellectual and discriminating, and his sentiments reflect that view of religion which is taken by men of the nineteenth century.

Viewed in this light, his Lordship's opinions are important, and we shall proceed to some extracts from his recent Charge:—

"First, with regard to the *vexata quæstio* of Baptismal Regeneration. Considering, as he did, that the Articles of the Church were proper authorities to refer to in controversy, he should commence his explanation of the doctrine by a reference to the 27th Article, in which they found it stated that Regeneration was conferred in Baptism, of which the ablution in water was the visible and acknowledged sign. The best way of explaining this Article was by reference to the 9th Article, "of original sin," where every person born into the world was declared to be worthy of death.—The effect of Baptism was to relieve infants of this defect of original sin, for being by nature the children of wrath, they became by Baptism the children of grace. *These Articles and the Church Catechism set forth, in a very strong light, Baptismal Regeneration as a doctrine of the Church.* But a question arose whether this truth had not been somewhat exaggerated.—It would be a doctrine of vital importance if our salvation depended upon it—and in the case of infants it was undoubtedly so, for infants dying before they committed actual sin were saved; but with regard to the great mass of those who survived infancy, how few kept their Baptismal vows! They believed the grace of God's Spirit to be conferred in Baptism, but they also knew, from their own feelings and experience, and from the experience of others, how easy it was to grieve the Spirit, and it was to this occurrence that in most, if not in all cases, a species of second Regeneration was needed before they could make "their calling and election sure." Was there *one* who could say that, since Baptism or since Confirmation, he had kept all God's Holy Will and Commandments all the days of his life? If he had not done this, what avail to him was the laver of Regeneration in Baptism? By Baptism a man truly was placed in the way of Salvation; but if he had fallen from it, he must turn again to Christ before he could receive the blessing of God. This change had been called by some Regeneration, by others conversion, and by others renovation; and as the strongest advocates of Baptismal Regeneration admitted the necessity for some such change, were they not merely quarrelling about words? When therefore the necessity of this conversion, or, if they would, renovation, was preached by some of the Clergy, it was not inconsistent with Baptismal Regeneration, for they were indeed saved by Baptism. In illustration of this doctrine his Lordship quoted from the works of Bishop Beveridge a passage to the effect that Baptism put its recipients on the way to Heaven, but that if they neglected to carry out their vows, the mere fact of having been Baptised into the Church would not save them."

We have here the authority of the Bishop of Worcester, whose candor all must acknowledge, that "the Articles and the Church Catechism set forth, in a very strong light, Baptismal Regeneration as a doctrine of the Church;" and it is important to observe, that his Lordship comes to this conclusion by an argument commencing from the Articles. He begins with the Articles, and thence proceeds to the Formularies, and declares that "in the face of this concurrent testimony it is impossible to deny that the doctrine of Baptismal Regeneration is the doctrine of the Church."

His Lordship, however, considers the doctrine not to be of that importance which some attach to it. Admitting that, in the case of infants, it *is* a doctrine of "vital importance," yet, in the case of adults, he thinks it is not so, because the great mass of those who survive infancy do not keep their baptismal vows. He considers, therefore, that "in most, if not in all cases, a species of second regeneration is needed before they can make their calling and election sure." We do not see the force of this argument. Baptismal Regeneration is insufficient, his Lordship thinks, because persons sin after it; but suppose a man to have this "species of second regeneration" at the age of thirty, or forty, or fifty, will he not commit sin after that? How, then, is this second regeneration more effectual than the first? What advantage is there in fixing regeneration at an after period of life, if it is rendered invalid, as his Lordship thinks Baptismal Regeneration is, by a person not keeping the Commandments after all? However, we cannot agree with his Lordship that, because the mass of those who are baptized as infants do not keep all the Commandments of God, therefore the doctrine of Baptismal Regeneration is not a doctrine of vital importance to them.

We conceive that one of the primary objects of the Christian religion is to lead men on from their infancy "in all virtue and godliness of living;" and, though we know that "in many things we offend all," yet we cannot doubt that many who are nurtured by pious parents do, from their youth up, live "in faith and fear of God"—not, indeed, without sin, but still without so wilfully and habitually falling from their baptismal privileges, as to lose the promise then given to them. Nay, in the case of those who fall most deeply, we believe that it is the grace received at baptism which brings them to repentance.

We earnestly wish that the Bishop of Worcester, and others whom we might mention in high quarters, would carefully re-consider the whole question, before they venture to promulgate to the Clergy of their Dioceses, that the doctrine of Baptismal Regeneration—which they admit to be undeniably a doctrine of the Church, and therefore of Scripture—is not a doctrine of vital importance, except in the case of those who die in infancy. We gladly accept their candid testimony to the undoubted truth of the doctrine, and its "vital importance in respect to children," and believe their testimony to be in accordance with the conclusion which every unprejudiced person must come to, who reads the formularies of the English Church. But we cannot believe that a doctrine so largely insisted on by the Church, is of that small importance which his Lordship seems to consider it. On the contrary, "the doctrine of Baptism" has been classed by St. Paul amongst the foundations of the Christian Faith, and "one Baptism for the remission of sin," has always been held amongst the Articles of the Creed of the Universal Church.

Another subject, on which we cannot make out the consistency of his Lordship's views, is with regard to the practice of Confession.

"The Bishop remarked that some of the Clergy in his Diocese, and also in other Dioceses, had endeavored to establish auricular confession. They might readily conjecture from the absence of confessionals from the Churches, that the Church of England did not approve of the practice of auricular confession. Doubtless confessionals had existed in English Churches in past times, just as did now in Roman Catholic Churches, but, like altars, they had been put away. The practice of confession was never even mentioned in the Articles of the Church. It was rather remarkable that those who attempted to introduce auricular confession were those who professed to have the greatest reverence for the primitive Church, whereas the practice of auricular confession was not introduced into the Church till the ninth century, and not rendered compulsory till the fourteenth century. *It was mentioned twice in the Rubrics*; once directing those who hesitated as to receiving the Holy Communion from weighty matters resting upon their consciences; such persons were directed to go for ghostly comfort to their Minister. Nothing could be better or more laudable than such a course as this, but there was nothing said of compulsory confession before Communion. The other case was that in the Visitation of the Sick, where it was ordered that the sick man should be moved to make a special confession of his sins; but this saving clause was introduced, "if he find his conscience troubled with any weighty matter." The practice of confession had been fraught with many great and dangerous evils, and this was sufficient reason for its abandonment; although it was a great act of self-denial for the Clergy to give up that mighty engine which had in former days given the Priesthood such a powerful sway over men and families, and had enabled them even to control the destinies of nations.

Here his Lordship states most truly that Auricular Confession "is mentioned twice in the Rubrics," and yet he says that "the practice of Confession has been fraught with many and great evils, and this was sufficient reason for its abondonment!" Surely, to give directions for its use on two several occasions, does not look like "abandoning it." *Compulsory* Confession is indeed abandoned, but Auricular Confession—that is, private Confession to a Priest—is specially enjoined, both to the sick, whose conscience is troubled, and to those who have any scruples respecting their fitness to communicate. Nor is there a single word in our Formularies that forbids parishioners resorting to their parochial Minister, and opening their griefs to him as often as they find occasion. We must say that the Bishop of Worcester appears to be incurring a fearful responsibility in discouraging his Clergy from receiving that confidential communication, and administering that spiritual consolation to the members of their flocks, which is, in our opinion, one of the most important of their functions."

From The English Churchman.

What the present intention of those who are seeking to make the Articles the sole test of Heresy, may be, we know not, but we venture to lay before them the following admirable extract from Bishop Burnet, which has been forwarded to us by a correspondent.

"The *truest* indication of *the sense of a Church* is to be taken from her language in her *public offices*: this is that which she speaks the most frequently and the most publicly; even the Articles of doctrine are not so much read, or so often heard, as her Liturgies are. And as this way of reasoning has been of late made use of with great advantage against the Church of Rome, to make her accountable for all her public offices in their plain and literal meaning, so I will make use of it on this occasion. *It is stronger in our case*; whose offices being in a tongue understood by the people, the argument from them does *more evidently conclude here*.—'Pastoral Care,' Chap VI."

This is only one specimen of many which have been brought forward of late years, in various points, showing plainly and indisputably, how far the latitudinarian party in the Church have quietly *drifted away* from even those landmarks which the most "liberal" Churchmen of former days acknowledged and reverenced. The Wesleyans have not departed further from the principles and practices of John Wesley—nor the Lutherans from those of Martin Luther—than have certain "liberal" and "Evangelical" Churchmen from those of the Reformers and others whom they are wont to speak of as their models, examples, and teachers.

THE OFFERTORY.

From Bishop Otey's Conventional Address.

Before closing this address I wish to call the attention of those of my Brethren of the Clergy having parochial charge, and through them to invite the attention of their people, to a subject intimately connected as I conceive with the honor and prosperity of the church in this diocese, and directly concerning the comfort of ministers and their congregations. It is well known that not a little trouble and difficulty have been experienced in all our parishes to provide for the incidental expenses of maintaining the public worship of God, meeting the assessments of the convention and the like. In many, if not in every instance, the burden of these things falls upon a few liberal-minded men of the congregation, who are thus indirectly taxed to procure benefits in which all the members of the congregation are equal sharers, and to secure which all are under the same obligations. Now this is obviously wrong—it is something more, it is unbecoming—it is utterly inconsistent with any just pretensions to the character which the Apostle commends in the words, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things." That christians are required to provide for the maintenance of the services of the sanctuary in a decent manner, there cannot be a question. Argument and persuasion would be thrown away upon him who denies the truth of this proposition. I will not therefore enter into any course of reasoning here to show that it is the duty of the members of Christ's church to give of their worldly substance to support the institutions of religion.—I may however be allowed to suggest how this duty may be easily performed and to propose a remedy for the evil complained of. The amount called for, to meet all the claims made upon our congregations, is small, compared with what is actually expended by our people, in ministering to feelings of worldly pride, luxury and show; and thus while the things of the body are cared for, the interests of the immortal soul are neglected. Giving to the cause of Christ with the hope of our offerings being accepted is to be regarded as a privilege. It is one of which none should be deprived. And that all may have an opportunity for its exercise, I propose that every minister having a parochial charge in this diocese, shall institute in his congregation the system of weekly offerings, keep an accurate account of the sums contributed, disburse the same as the vestry may direct, in meeting all claims and demands of whatever kind, that may be made upon the parish. In this way, the burden, if *burden* it is to be called, will be more equally borne by the members of the congregation. The offering is a free and voluntary act. There is no compulsion in the case whatever. It is simply giving an opportunity to those who esteem it a duty or privilege, to aid in the support of the gospel, to contribute of their worldly substance to that end. All this should be clearly and distinctly stated by the clergy to their congregations.—They should inform their people that it is not expected of any man to give, merely because he happens to be present, or be impelled not to withold because others around him are giving—that an offering prompted by such a motive will bring back no blessing to his own soul—that one chief object contemplated by the practice of weekly offerings, is to bring men to a realizing sense of their dependence upon God—to recognize practically by their conduct as well as by words the force and meaning of the petition in the Lord's prayer "Give us this day our daily bread." Let the clergy do this, let them not debar their people from an opportunity of discharging their duty—let the people remember that ministers are not asking money for themselves—let them encourage the efforts of the Pastors in every good word and work—let them remember the commendation bestowed on the poor widow who cast in two mites as an offering to the Lord—let "the rich give of their abundance liberally, the poor of their penury cheerfully," and let none of us "despise the day of small things," but look to God for his blessing, and work and pray faithfully, and if there be truth in the Lord's promise, if there be wisdom to be learned from experience of the past—from the results obtained by trial of this plan in other dioceses, we may confidently trust that all difficulty in making provision for ordinary parochial expense, for assessments by the convention, for missionary purposes, for Sunday school books and libraries, will be overcome, and the people find themselves relieved from a tax which otherwise is often felt to be oppressive and annoying. Such at least experience has shown to be the case, where this plan has been fairly tried. It is surely worthy of experiment and I know that many laymen in our communion have expressed an earnest wish that it might be attempted.

That there may be uniformity in the mode of carrying this plan into operation I respectfully recommend that the following order be observed by my reverend brethren of the clergy. On every Lord's day after morning prayer and sermon are ended, let the minister go into the chancel and while he is reading the sentences of the Offertory let the wardens or others appointed for the purpose receive of the people their gifts, which being placed upon the communion table, let the minister use the prayer for the whole state of Christ's church militant, and then dismiss the congregation with the usual benediction.

Advertisements.

THE RECTOR of St. Timothy's Church and Hall is desirous to procure the services of a gentleman in Deacon's orders to assist him in the duties of the Parish, and to take charge of some classes in the Institution. The situation is in every respect comfortable—and the opportunities for doing good are many. Address the Rector of St. Timothy's Hall, Catonsville, Md.
September 16—4t

ST. TIMOTHY'S HALL, Catonsville, Maryland, six miles from Baltimore.
This Institution is conducted by the Rector and 8 Professors and Instructors. The situation is of known salubrity, and the buildings commodious.
Pupils are received between 7 and 10 years of age at any time during the year. The course of study extends from the elements to thorough preparation for the Junior Class of College, for Mercantile or Mechanical pursuits.
Special attention is given to the formation of correct Moral and Physical habits. The Rector and his associates reside in the Hall, and give their whole attention to their duties. The terms, $200 per scholastic year, are as low as at any institution of the same grade and completeness. The Modern Languages, Music, and Drawing are taught by competent Professors. Prospectus sent per mail upon application to the Rector. REV. L. VAN BOKKELEN.
The Bishop of Maryland, in his address to the last Convention says—St. Timothy's Hall continues to maintain its high character, and increase the number of its inmates. The improvements in progress at the last Convention have been completed, and few establishments in the country can surpass the convenience, comfort, and perfect order now manifest in this. September 16—tf

THE largest, best, and cheapest Dictionary, in the English Language, is, confessedly, WEBSTER'S, the entire work, unabridged, in 1 vol. Crown Quarto, 1452 pp., with Portrait of the author. Revised by Professor Goodrich, of Yale College. Price $6.
"The most COMPLETE, ACCURATE, and RELIABLE Dictionary of the Language," is the recent testimony given to this work by many Presidents of Colleges and other distinguished literary men throughout the country.
Containing three times the amount of matter of any other English Dictionary compiled in this country, or any Abridgment of this work, yet
"Its definitions are models of *condensation* and *purity*.—The most complete work of the kind that any nation can boast of."—*Hon. Wm. B. Calhoun.*
"We rejoice that it bids fair to become the standard Dictionary to be used by the numerous millions of people who are to inhabit the United States."—*Signed by 104 members of Congress.*
Published by G. & C. MERRIAM, Springfield, Mass., and for sale by all Booksellers. September 16.

FRENCH and ENGLISH Boarding School for Boys—corner of 86th street and the Bloomingdale Road—Rev. S. Douglass, A. M., Rector.
This Institution, which has been in successful operation since the time of its establishment, will be open for the reception of pupils on Monday, the 18th of September. The locality is unsurpassed by that of any other school in the vicinity of the city; and it is the desire of the Principal to make the moral and literary advantages of the Institution equal to those which nature has given it. Parents who wish to secure a good school for their children are respectfully requested to visit the Institution and examine for themselves.
Circulars respecting terms, &c., can be obtained at the Bookstore of the Messrs. Appleton, No. 200 Broadway; and at the Office of the Churchman. Sept. 2—3m

ST. PETER'S BOARDING AND DAY SCHOOL FOR BOYS, Westchester,—only and a halfhour's distance from New York, by Harlem Rail Road. Principal—EDWARD P. WRIGHT. The object of the School is to impart a thorough English, French, Classical, and Mathematical Education. The charge for Boarders is $200 for the year of 46 weeks, which includes Tuition, Board, Washing, and Mending. For Day Scholars, $50 per year; or $35 for English and French alone. The Rev. C. D. JACKSON will give his advice and assistance in the general management of the School.
REFERENCES—Rev. Drs. Wainwright, Whitehouse, Price, and Haight, Lewis and Mead, Rev. Messrs. Parks, Staunton, and Powell, and Messrs. Mitchell, Brouwer, Butler, and Dana. Circulars can be had at the Church Depository, 20 John street; Churchman office, 12 John street; and at Shepherd's Bookstore, Broadway. July 29

THE MOUNT WASHINGTON Collegiate School, 204 Fourth street, fronting Washington Square, corner of McDougal street, re-opens on Thursday, the 7th of September. The particular attention of parents is requested to the Circular of this School, which may be obtained at the office of the Churchman, the Bookstore of M. H. Newman & Co., 199 Broadway, or of Mr. Clark, who resides in the building erected expressly for the Institution.
GEORGE W. CLARK, JAMES FANNING, } Principals.
September 9—6t

ST. PAUL'S COLLEGE, College Point. The next Term of this Institution will commence on the 1st Monday of October. Pupils are admitted into the Primary Department at ten years of age, and into the Collegiate Classes, whenever they possess the requisite qualifications of Learning. Application for admission to be made to J. G. Barton, Rector. August 26.

MRS. OKILL'S SCHOOL will be opened for the return of her pupils on *Monday*, the 3d of September. Nos. 8 and 10 Clinton Place.
August 12—10w

ST. CLEMENT'S SCHOOL—Will re-open on Thursday, 7th September next. Parents desiring to place their children at this Institution may ascertain terms &c. on application to the Rev. Alexander S. Leonard, Rector, at his residence, No. 129 Amity street.
August 19—3t

GREAT SALE of Theological Books.—Will be sold at Auction, by Messrs. Cooley, Keese & Hill, at their Auction sales Room, No. 191 Broadway, corner of Dey street, on Thursday, Friday and Saturday evenings, September 21st, 22d, and 23d.
The Extensive and Valuable Library, containing a very large and costly collection of the most important works in Theology, Divinity, Writings of the Fathers, Reformers, and Old English Divines; Sacred and Oriental Philology; Classical Literature, &c. &c.
Among which are—The Works of Tillotson, Barrow Chillingworth, Hoadley, Secker, Horne, Hurd, Hooker, Jortin, Jeremy Taylor, Magee, Howe, Bunyan, Poole, Patrick, Lowth and Whitby, Ridgeley, Dwight, Beveridge, Doddridge, Burnet, Romaine, Charnock, Boston, Leslie, South, Manton, Burton, Hammond, R. Hall, Hopkins, and many other English Divines. All fine Library Editions.
A very curious collection of books on the Romish Church, the Reformation, the Catholic Doctrines, &c.
Writings of the Fathers—Sts. Ambrose, Lactantius, Epiphanius, Eusebius, Justin Martyr, Ephrem Syrus, Dio Chrysostom, Jerome, Dionysius, Areopagite, Basil, Tertullian, Cyprian, Athanasius, &c, in the originals. Works on Patristic Literature, Translations, &c.
Biblical, Oriental, and Classical Philology—Versions of the Scriptures in various languages. Fac Similes of Greek MSS. The London Polyglot Bible, (Walton's) with Castell's Lexicon, complete *fine copy*, 8 vols. fol. Montfaucon's Antiquities, 5 vols. fol. Breitinger's Septuagint, 4 vols. 4to. Corpus Juris Civilis, 2 vols. fol. Facciolati's Lexicon, 4 vols. fol. Freytag, Lexicon Arabicæ, 3 vols. 4to. Buxtorfii Concordantia, fol. Bocharti Opera, 2 vols. fol. Critici Sacri in S. S. Biblia Annotationes, 9 vols. fol. Lexicons in various languages. Classical, Antiquarian, and Miscellaneous books in great variety.
Catalogues may now be had on application to the Auctioneers, and will be forwarded to any address desired.
September 9—2t

CHURCH SCHOOL FOR YOUNG BOYS, 108 West Twentieth St., New-York.
The object of this School is—
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Payment must in every instance be made in advance. In order to carry this regulation into effect a Quarter Ticket must be provided for each pupil, the price of which is ten dollars.
The Pastor of the Church of the Holy Communion has a general supervision of the School, approves of the course of studies, particularly in the religious department, but has no connection whatever with the pecuniary concerns.
School re-opens September 4th, 1848.
Sept. 2, 1848. 4t WM. B. STOUGHTON.

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.
This Company completed its THIRD year on the 1st of May last, at which time the SURPLUS amounted to $542,010 58, showing an amount of business unparalleled in the history of Life Insurance.
DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of TWO THIRDS of their amount, where the party has paid his premiums in full.
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LIFE ASSURANCE.—National Loan Fund Life Assurance Company. 26 Cornhill, London, and 71 Wall Street, New-York. Capital, £500,000 sterling, or $2,500,000. (Empowered by Act of Parliament,) 2d Vict.—Royal Assent 27 July, 1838. "A Savings Bank for the Widow and the Orphan." T. Lamie Murray, George Street, Hanover Square, Chairman of the Court of Directors in London.
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J. LEANDER STARR, General Agent.
July 8—3m

THE Mutual Benefit Life Insurance Co., 11 Wall street. Statement, May 1, 1848.

This Company has issued, since the 25th April, 1845, to this date, (3 years)	5,527 Policies.
Policies cancelled, expired, and forfeited	819
Policies now in force	4,708
Amount of Premiums received on the above,	$697,455 61
" " received for interest	21,276 43
Total receipts in 3 years	$718,732 04
Losses and expenses paid during same time,	176,721 46
Surplus, May 1, 1848,	$542,010 58

The recipients of amounts paid for losses are as follows:

Widows	38	Children	153
Husbands	6	Creditors	7

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PRIVATE EDUCATION.—The Rev. P. TELLER BABBIT, Rector of St. Paul's Church, Woodbury, Litchfield county, Connecticut, and late Principal of the Diocesan School for Boys in Charleston, S C., offers to take into his family for private instruction, not more than *three or four boys*. His object is to impart to his pupils the constant, kind, and careful supervision which experience has taught him is necessary to secure the most perfect development of the moral and intellectual qualities of youth.
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August 12.

For a Short Time Only.
BANVARD'S NEW DOUBLE Mammoth Panorama of the Missouri and Mississippi Rivers, showing a country of twenty-three hundred miles, being by far the largest painting in the world, and of the largest Rivers on the Globe, extending more than twenty degrees of latitude. Open every evening, at Panorama Hall, 598 Broadway, adjoining Niblo's Garden.
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May 20—6 m HENRY PILCHER.

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Feb.27—yly

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August 12—8t

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September 2—4t

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August 19—8t

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August 19—2m

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Sept. 2. tf

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May 22—tf

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A variety of Parlor Organs.
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November 3—yly

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